Believers-Baptiſm from Heaven, and of Divine Inſtitution.

Infants-Baptiſm from Earth, and Human Invention.

Proved from the Commiſſion of Chriſt, the great Law-giver to the Goſpel-Church.

With a Brief, yet ſufficient Anſwer to *Thomas Wall*'s Book, called, *Baptiſm Anatomized.*

Together with a brief Anſwer to a part of Mr. *Daniel Williams*'s Catechiſm, in his Book unto Youth.

By **Hercules Collins**, a Servant of the Servants of Chriſt.

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London, Printed for the Author, and ſold by *J. Hancock*, in Caſtle-Alley near the *Royal-Exchange*, 1691.

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ERRATA.

In Page 108, 114, 115. for *John Wall*, read *Thomas Wall.*

THE PREFACE.

Courteous Reader,

MY deſire is, that Thou would'ſt ſpend one Hour or Two ſeriouſly to read this ſmall Book; firſt of all begging of God it may be ſanctified to thy Soul. Read it without prejudice or partiality; and as one that is willing to receive the Truth, and entring into another World, be like the Noble

Bereans, ſearch the Scriptures to ſee whether theſe Things be ſo or no: *Take nothing from Man, tho never ſo Learned and Holy, upon truſt, without trial. With what confidence may a Man die when he hath,* Thus ſaith the Lord, *for his Faith and Practice? This is all from him that wiſheth your Soul's welfare,*

H. C.

Water-

Water-Baptiſm Diſcours'd,

From St. *Mark* 16. 16.

He that believeth, and is baptized, ſhall be ſaved.

CHAP. I.

IT was *God's Command unto the Prophet* Ezekiel, *to ſhew* his People *the Form of his Houſe, with the goings in thereof*, &c. Know therefore, ye Servants of the Lord, as Circumciſion was the Door into the Jewiſh Church, which was National; ſo Baptiſm is the Door Ezek. 43. 11.

into the Goſpel-Church, which is Congregational. Hence St. *Luke* ſaith, *They that gladly received the Apoſtles Words, were baptized, and added unto the Church in number about three thouſand Souls*, Acts 2. 41.

* Janua Sacramentorum.

As Liſting is the ſolemn engaging Sign into an Army, ſo is Baptiſm into the Church.
Mr. Baxter.
Baptiſm is a ſign of entring into the Church.
Urſinus.
Baptiſm is the ſolemn admiſſion of the Party into the viſible Church.
Aſſemb. Catechiſm.

The Ancients call Baptiſm, * *the Gate of the Sacraments*, becauſe by it *we enter into the Church*, and have Communion with Saints.

In the Jewiſh Church they became Members, as they were the fleſhly, or natural Seed of *Abraham*; but now Members of the Goſpel-Church, as the ſpiritual Seed of *Abraham*. Now we muſt not reckon *from* Abraham *unto Chriſt*, *but from Chriſt to* Abraham: *If we are Chriſt's, then are we* Abraham's *Seed*, Gal. 3. 29. not Chriſt's becauſe we are *Abraham*'s, or our Parents Believers.

Under the Old Teſtament, Perſons became Members of the Church by Generation; under the

the New by Regeneration, *or at leaſt a Profeſſion of it.* Hence we read, *Perſons were firſt Converted, then Baptized, after added unto the Church*, Acts 2. 41.

Baptiſm is a Foundation-Principle of Church-Conſtitution, Heb. 6. 1, 2. *But the Foundation-Principle of Salvation, is Faith in Chriſt.*

My Intent is, to diſplay this Sacrament in its *Apoſtolick Primitive Purity*, free from the Adulterations of Men, a Sin which God charged upon the Learned Jews, that they made void the Commands of God by their Traditions. O that none of the Learned among the Gentiles, eſpecially thoſe of the Reformed Churches, may be chargeable with ſetting up Mens Inventions in the room of Chriſt's Inſtitutions.

Mat. 15. 6, 9.

CHAP. II.

THis Text, *He that believeth, and is Baptized*, is a great part of the Commiſſion, which is the Foundation and Warrant for all Goſpel-Miniſters Preaching and Baptizing unto the end of the World.

☞ *Obedience is to be grounded upon the Majeſty of the Commander, not the Judgment of the Subject.*

The Architect was rewarded with a bundle of Rods, for bringing, as he thought, a fitter piece of Timber than was commanded by the Roman Conſul.

And it coſt a Roman Gentleman his Life, his own Father being Judg, tho conquering an Enemy, being done contrary to his General's Command. Remember Nadab *and* Abihu.

It's worth our noting;

Here is firſt *Faith*, then *Baptiſm*. Therefore to baptize before there be any appearance of Faith, is directly contrary unto this unerring ſtanding Rule, and doth reflect upon our Lord and Lawgiver, as if he ſpoke raſhly and inconſiderately, putting that firſt which ſhould be laſt, and *that laſt* which ſhould *be firſt*. And ſo in the parallel Text, *Mat.* 28. 18. there is *firſt Teaching* before *baptizing*, not firſt *baptized*, but *taught* firſt.

From this part of our Lord's Commiſſion, we collect theſe Truths. *Doct.* 1.

Doct. 1. It's the unalterable Will of Jeſus Chriſt, who is King and Law-giver to his Goſpel-Church, that all Perſons believe before they are baptized.

Doct. 2. It's the indiſpenſable Duty of all true Believers to be Baptized.

I call it an indiſpenſable Duty, becauſe I know no Place where our Lord hath left this to the Liberty of Believers to do it, or leave it undone, as beſt pleaſeth them.

Therefore if this be your Lord and Saviour's Will, *Believers*, pray obey him. In your Prayers you deſire you may be enabled to do his Will on Earth as it is in Heaven: This is one part of his Divine Will; Your Redeemer was willing to be *baptized in Blood* for your Salvation, and will not you be baptized in Water, in obedience to his Commiſſion? Moreover, Chriſt calls it, a *fulfilling of all Righteouſneſs*. I am perſwaded, ſhould God have commanded Mat. 3. 15.

ſome

ſome great Thing, as was once
2 Kings 5. 13. ſaid to *Naaman* the *Syrian*, it would have been done by many in the Reformed Churches before now: How much rather, when he only ſaith, *Go, waſh and be clean?* Or, as *Ananias* unto St. *Paul*, *Ariſe, and waſh away thy Sins*, viz. *Sacramentally and Symbolically*, as it is in the Lord's Supper. Take heed, my Friends, you are not guilty of Contempt, looking upon Chriſt's Ordinances as mean low and little things; for nothing is mean that hath Chriſt's Authority ſtamp'd upon it, tho it were the blowing
Joſh. 6. 13. of Rams-horns round the Walls
Exod. 20. 24, of *Jericho:* Making an Altar of
25. Earth, or rough Stone; taking the Blood of the Treſpaſs-Offering, putting it on the Lap of the
Levit. 8. 24. High-Prieſt's right Ear, the Thumb of the right Hand, the great Toe of the right Foot, having on it a Divine Stamp, is an Argument ſufficient for our Obedience.

Acts 9. 18. St. *Paul*, a very learned Man; the Eunuch who was Lord Treaſurer

ſurer under *Candace* Queen of *Ethiopia*, *Criſpus* a chief Ruler, *Conſtantine* and *Theodoſius* great Emperors, our Lord, the only Potentate, accounted it ſo honourable a thing, as to practiſe it, when about thirty Years of Age, and led us the way, as well by his Example as Commiſſion. Nothing ſure can be more obliging Believers unto Obedience, than their Saviour's Precept and Precedent.

CHAP. III.

What Baptiſm is.

FIrſt, *Negatively*; It's not ſprinkling, dropping, or pouring of Water. Sprinkling is known to be Rantiſing, not Baptiſing, or Baptiſm. Baptiſm is an external waſhing, plunging or dipping a profeſt Believer, in the Name of the Father, Son, and Holy Ghoſt.

Not ῥαντίζω, but βαπτίζω, Mat. 28. 18, 19, 20.

Which

Which I thus demonſtrate,

1. From the Scripture-acceptation of the Word; the word *Baptize* in the New Teſtament, is taken from the word *Dip* in the Old, as the Learned do know: Where 'tis ſaid, Joſeph's *Coat was dipt in Blood. The Prieſt's Finger dipt in Blood.* Aſher's *Foot dipt in Oil, The Prieſts Feet dipt in* Jordan. Naaman *waſh'd or dipt ſeven times in the ſame River*; with many more places of Scripture. Moreover, 'tis worth our noting, the word tranſlated *Dip*, concerning the *Sop Judas had:* And where it's ſaid, *Chriſt's Veſture was dipt in Blood*, it is from the ſame Original word *Baptiſm* is, that our Tranſlators might (had they pleaſed) have rendred the word *Baptizing*, *Dipping*, being from the ſame Theme *Bapto*, as *Baptiſm* is.

The Hebrew word Tabal, תבל Dip. *The Septuagint tranſlate it* Βαπτιζω, *as Dr.* Hammond *notes on* John 13. 10. Gen. 37. 31. Levit. 4. 6. Deut. 33. 24. 2 Kings 5. 14. Joſh. 3. 15.

☞

John 13. 26. Rev. 19. 13. Luke 16. 24.

We are much to be governed by the *Common and Vulgar* acceptation of words, as they were uſed and underſtood among all Nations. God ſo inſpired the Prophets

Prophets and Apoſtles, to deliver his Mind always in ſuch words, as were underſtood among the vulgar and ordinary People, or elſe they would have been *Barbarians* unto them. We cannot underſtand each other in Diſcourſe, but this way; I call for a Book, it's readily given me, becauſe every one knows what it is we call a Book: So if *Tabal* were uſed among the *Hebrews* for *Dip*, in the common Acceptation; and the Learned *Hebrews*, by the Order of *Ptolomy* King of *Egypt*, did tranſlate that word *Baptizo*, which was commonly accepted for *Dip* among the *Grecians*; and we alſo tranſlate *Baptizo*, *Dip*; none but an *Enthuſiaſt* will object againſt the common acceptation of words.

This puts me in mind of a Diſcourſe between Biſhop *Uſher* and Mr. *Hanſerd Knowllys*, about the Propriety of the word *Baptizo*; the Biſhop ſaid it ſignified to *ſprinkle* as well as *dip*. Mr. *Knowllys* ſaid, it ſignified only to *dip*, there being other words

in

'Tis observable, λέω to wash, χέω to pour, ῥαντίζω to sprinkle, are never taken or used for Dip or Baptize; nor βαπτίζω, simply taken for Washing, by sprinkling or pouring. Danvers on Baptism, p. 206.

in the Greek for *sprinkling* and *pouring*. To end this Controversy, those who could produce the best and most Authors for their Sense, should carry it: the Bishop, after some search, found Two for his Opinion; Mr. *Knowllys* brings Seventy for his Two, namely, the *Septuagint*; and so the Controversy ended.

The Writings of the most Learned of the contrary Mind, do confess, that the Original Word * from whence *Baptism* is taken, signifieth properly *to dip*. *Leigh's Critica Sacra*, saith, *The native signification of the Word, is*, to dip into, *or* plunge under Water, *as the Dyer dips his Cloth in his Fats.* The Book of *Canons* saith, *You shall dip*, &c. So the *Dutch* translate the Word, *In those Days came* John the Dipper; *and when Jesus was dipt, he came out of the Water. Calvin* saith, *We see what Fashion the Ancients had to Administer Baptism, for they plunged the whole Body into Water.*

* Βαπτίζω.

Ende doc Jesus ghe Doope was quam hysterstont vanden Water.

2. The end of the Ordinance ſheweth *Baptiſm* to be *dipping*; which is to hold forth unto a Believer, *the Death, Burial, and Reſurrection of Chriſt*; as the Apoſtle ſaith, *Rom.* 6. 4. *We are buried with him in Baptiſm.* Although there be no manner of *ſimilitude* and *likeneſs* between Chriſt's Death and Burial, with *ſprinkling a little Water on the Face*, yet burying in the Water is as lively a Similitude and Likeneſs of Jeſus Chriſt's Death, as the breaking Bread, and pouring out the Wine is at the Lord's Table: So that they loſe one great End of this Ordinance, who Rantize inſtead of Baptize; for no Man accounts him buried, who hath only Earth caſt on his Face, but he who is in the Heart of the Earth, and covered with the ſame.

3. *John* the beloved Diſciple, gives this as the Reaſon why *John* the *Baptiſt* baptized in *Enon, becauſe there was much Water there*, the place was commodious for that Ordinance: Hence John 3. 23.

From Galilee *to* Jordan, *where* John *baptized, is about thirty or forty miles.*

our bleſſed Saviour came from *Galilee* to *Jordan, to be baptized of him there*; which if Sprinkling would have done, there had been no need of much Water nor Rivers.

Luke 15. 50.

4. That *Baptiſm* is *Dipping*, appears from Scripture-Metaphors explaining it: *Our Lord's Sufferings are called a Baptiſm*, becauſe *his Pains* were not only upon one part of his Body, but his *whole Soul and Body* was baptized and plunged into Sorrows. Thus one that is Baptized, is plunged under Water, to ſhew how Chriſt was Baptized and plunged into Sorrows for Man's ſake. *Great Meaſures of the Spirit* are alſo diſcovered, by Perſons being ſaid to be *Baptized with the Spirit*; for where the word *Baptiſm* is uſed, whether it be *joined with Suffering, with the Spirit, or with Water*, it always holds forth a great quantity, *either of Sufferings, of the Spirit, or Water.*

No ſuch thing as Sprinkling or Rantizing uſed in the Apoſtles Days, nor many Ages after. Mede's *Diatribe.*

Acts 1. 5.

5. Hence in the 5*th* place, The vaſt height of Waters *which ſtood above the Church in the Red Sea,*

Sea, like a high Wall, is called, *A Baptiſm unto* Moſes, *in the Cloud, and in the Sea*, becauſe encompaſſed with it; for the Ordinance of Baptiſm was not then in force; but Circumciſion therefore cannot be meant God's Ordinance of Baptiſm, but ſheweth the great Care God had of his Church, that as he fed them miraculouſly, and gave them Water out of a Rock in the Wilderneſs; ſo he did not leave them in the Red Sea, but incompaſs'd them about by his Divine Providence, with Water and the Cloud, as Perſons are encompaſſed with that Element when Baptized. 1 Cor. 10. 2, 3.

Baptiſm ſignifieth properly plunging in Water, or waſhing by dipping. Dr. Taylor's *Rule of Conſcience.*

Hence in the *6th* place. Baptiſm is explained by the *Metaphor of a Garment*; which the Apoſtle refers unto, when he calls *Baptiſm, a putting on Chriſt*. As the Servant, by his Lord's Livery, declares whoſe he is; ſo the long white Robe of Baptiſm ſheweth us to be *the Servants of the Lord Jeſus*. Gal. 3. 27.

(7.) *Baptiſm* is not only called *a Waſhing*, *by* Ananias *and* Peter, (*Acts* 22. 16. 1 *Pet.* 3. 21. *Tit.* 3. 5.) *but the waſhing of the Soul in Regeneration, is held forth in this Symbol and Sign*, by the Apoſtle *Paul*, *when he ſpeaks of the waſhing of Regeneration* unto *Titus*. Now we know, every Faculty of the Soul is waſhed in the Blood of Chriſt; and every Faculty ſanctified by the Holy Spirit, not a part of the Faculties, but all the Faculties; therefore wiſely ſet forth by Baptiſm, wherein not only *a part*, *but the whole* Body is waſh'd and cleanſed in Water.

Auſtin *and* Paulinus, *in the 7th Century, in* England, *Baptized great Multitudes in the River* Trent *and* Swale. *Hence, ſaith Mr.* Fox, *there was no uſe of Fonts then.* Fox's *Acts and Monuments*, 9 Edit. Vol. 1. p. 132.

(8.) This is further cleared from the practice of the moſt *pure Apoſtolick Times*. 'Tis ſaid of our moſt bleſſed Lord Jeſus, *That he went up out of the Water*; which in common ſenſe ſignifies, He firſt went down, not only to the Water, but *into* the Water, *and came up out of the Water*. Of *Philip* and the *Eunuch* 'tis ſaid, *They went down both, not only to the Water, but into the*

Mat. 3. 15, 16, 17.

Acts 8. 36, 40.

 Water,

Water, and came up out of the Water: if Sprinkling would have done, they need only go to and come from it; but they knew the Commiſſion could not be anſwered, unleſs they went down into the Water. Thus you ſee the Places where the Apoſtles Baptized, were in Rivers, and where was much Water: You ſee their Act and Poſture, they went down into the Water; you ſee their End was, to exhibit and ſhew forth Chriſt's Death, Burial, and Reſurrection.

The Miniſter is to dip in Water, as the meteſt Act, the word βαπτιζω notes it. Rogers *on the Sacrament.*

If any ſhould ask, *Why Sprinkling will not do as well as Dipping?*

I anſwer, (1.) Becauſe *that is another thing* than Chriſt hath commanded; and 'tis high preſumption to *change God's Ordinances.* Tho there was no more virtue in the *Waters of* Jordan, *than of* Damaſcus; yet *Naaman* muſt keep to God's Appointment. (2.) In ſo doing, we loſe the End of the *Ordinance*, which as aforeſaid, is to ſhew forth the Death and Reſurrection of

Iſa. 24. 5.

Chriſt. (3.) We muſt keep the
1 Cor. 11. 2. Ordinances as they were delivered unto us; as *Moſes* was to make all things according to the Pattern ſhewed him in the Mount. (4.) God is a Jealous God, and ſtands upon ſmall things in Matters of Worſhip: Had *Moſes* and *Aaron* but lifted up a Tool upon the Altar of ruff Stone to beautify it, they would have polluted it, becauſe contrary to the Command. (5.) This hath no likeneſs to the holy Examples of Chriſt and his Apoſtles.

'Tis a known Maxim, to practiſe any thing in the Worſhip of God, as an Ordinance of his, without an Inſtitution, ought to be eſteemed Will-worſhip & Idolatry. And that there is a neceſſity for Scripture-Authority to warrant every Ordinance and Practice in Divine Worſhip, is owned by Luther, Auſtin, Calvin, Baſil, Theoph. Tertul, *Mr.* Ball; *and in the 6th Article of the Church of* England; *alſo* Bellarmine.

CHAP. IV.

Shewing that profeſſing Believers, and them only, are the proper Subjects of Baptiſm.

Which I demonſtrate;

FIrſt, From Goſpel-Precept: Our Text ſaith, *He that believeth*

lieveth, and is baptized. The parallel Text, *Mat.* 28. is worthy of conſideration by way of Diviſion. The Commiſſion is, *Go*; the Subjects ſpoken to, are, *his Apoſtles*; the Matter of it is, *to teach, and baptize*; the Extent of it is, *into all the World, not only in hot Countries, but in Cold.* The Order in this Commiſſion is, firſt *to teach*, then after taught and diſcipellized, *to baptize* them. Therefore to baptize them, before taught, is quite contrary to the Command. The words of Inſtitution, in whoſe Name it is to be done, is the glorious Trinity, *in the Name of Father, Son, and Holy Spirit*; this muſt be ſome great thing which is done by ſo great Authority. Unto this is annexed a glorious Promiſe of Divine Preſence, not only to the End of that Age, but the End of the World *; and to put us out of all doubt about it, 'tis back'd with an Aſſeveration, *Amen*, ſo it ſhall be. Finally, here is a Note of Obſervation, [*Lo*] our Lord would not have ſo

Eraſmus *ſaith, 'Tis no where in the Apoſtles Writings Infants were baptized.*

Μαθητευσατε.

We meet with no Example in Scripture for baptizing Infants. Magd. *Hiſt. Cent.* 1. L. 2. p. 196.

* αἰωνος.

great a Commiſſion and Promiſe diſregarded; therefore ſaith he, *Lo*, that is, obſerve what I have ſaid: wherever you find the word *Lo*, *Mark*, or *Behold*, you will always find ſomething very conſiderable it relates unto in the Context. Now in purſuance of this Commiſſion, *Peter* exhorted the Murderers of Chriſt, when they were convicted, and cried out, *What ſhall we do?* he ſaith, *Repent, and be baptized, every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.*

2*ly*, This appears from Goſpel-Precedent and Example; the Apoſtles in purſuance of their Commiſſion, baptize none elſe but ſuch. Hence *John the Baptiſt* tells the *Phariſees* and *Sadduces* which came to his Baptiſm, *they muſt firſt bring forth Fruit meet for, or to amendment of Life*, and not to think the old Argument for Circumciſion, [that *Abraham* was their Father] would give them a right to Goſpel-Ordinances. It's not the Faith of Parents

As Iſaac *was brought forth by the Word of Promiſe, ſo muſt we be born of the Word of God, which only makes Baptiſm powerful and effectual.* Magd. *Cent.* 5. *p.* 363.

Parents gives Children a right to the Seals of the New Covenant, but a perſonal Faith; hence *Philip* would not baptize the *Eunuch*, but upon profeſſion of Faith. In a word, all the Primitive Churches were conſtituted and planted upon this Foundation-Principle, as theſe Scriptures ſhow in the Margent, *viz.* the Church at *Jeruſalem*, *Samaria*, *Ceſaria*, *Philippi*, *Coloſs*, *Corinth*, *Rome*, *Galatia*, *Epheſus*, &c. To conclude, If the Churches of Chriſt were ſo planted and conſtituted in the Primitive Times, they ought to be ſo ſtill, unleſs any can ſhew where Chriſt hath ſince that altered the Conſtitution of his Churches.

Heb. 6. 1,2. Acts 2. 41. Chap. 8. 12. Chap. 16. 14. Coloſſ. 2. 10. Acts 18. 8. Rom. 6. 4. Gal. 3. 26. Acts 19. 1,2,3. Epheſ. 4. 4.

3*ly*, This Ordinance cannot concern Infants, but Believers; becauſe it's a teſtification of the Remiſſion of Sins, and Salvation, to the *worthy Receiver and Subject of it*; elſe why doth *Peter* promiſe *remiſſion of Sin, and the Gift of the Holy Ghoſt* to ſuch? And why did our Lord join *Faith*, *Baptiſm*, *and Salvation* all in one

Acts 2. 38. Mark 16. 16.

Baptiſm is never enjoined as a Means of Remiſſion of Sins and Eternal Life, but ſomething of Duty, Choice, and Sanctity, is joined with it, in order to the production of the End ſo mentioned. Dr. Taylor.

Verſe, but that the Ordinance ſhould be a Pledg to the Believer of thoſe great things? We collect as much from *Acts* 22. 16. where *Ananias* exhorted *Paul*, *to ariſe, and be baptized, and waſh away his Sins*; that is, put that Duty in practice which will be a *Confirmation of thy Juſtification*; ſo we underſtand *Peter*, The like Figure, *whereunto Baptiſm doth now ſave us, viz.* As the Ark was the inſtrumental way of God's ſaving *Noah* by his Grace, ſo Faith in Chriſt's Death and Reſurrection, is the way God ſaves our Souls, this being confirmed unto us in the Figure of Baptiſm, as well as at the Lord's Table. But what have Infants to do with this, who are not capable to take in the Comfort exhibited and held forth in it? *This is Meat for ſtrong Men, not Babes.*

1 Pet. 3. 20.

Baptiſm is our Marriage-Ring, Military Preſſmony, our ingrafting into Chriſt, our Badg and Cognizance, our Ship, our Ark, our Red-Sea, our putting on Chriſt. Dan. Rogers.

4*ly*, Believers only muſt be the Subjects of this Ordinance, becauſe it holds forth a Covenant the Subject *makes actually with God.* Hence ſaith the Apoſtle, *Rom.* 6. 3. *Know you not, as many*

many as were baptized into Chriſt, were baptized into his Death? as if he ſhould ſay, In that Ordinance *you did covenant and promiſe to die unto Sin, and live a new Life*; *Therefore*, ſaith he, *how can you that are dead to Sin, live any longer therein?* And this you have profeſs'd in your Baptiſm, as in the words of the Inſtitution, the whole Trinity gives it ſelf unto the Believer: So he dedicates himſelf voluntarily to the Service of the whole Trinity, *Father, Son, and Spirit.* In all Covenants of this Nature, there is required, *the Information of the Judgment, Conſent of the Will, it muſt be an Act of Choice:* As the *Eunuch* ſaid, *See, here is Water, what hinders me to be baptized?* But none of theſe things are agreeable to an Infant: and as they are not able to enter into Covenant themſelves, if others do it for them, 'tis not only Unſcriptural, but Antiſcriptural. Can Perſons covenant to keep others from Sin, when they find it too hard a work

Goſſops and Surties are no where found in Holy Scripture, but in the Pope's Decree, and Common-Prayer Book. Which the Parliament in K. Edward *the 6th's time, confeſſed, There was no other difference between that and the Maſs-Book, only a few things left out, but that one was in Latin, the other in Engliſh.* Fox's *Acts & Mon.* Edit. 9. Vol. 2. Book 9. p. 14, 15.

work to keep themſelves?

5*ly*, Baptiſm is a lively repreſentation of Regeneration, therefore can only *affect Believers*. The Apoſtle alludes unto Baptiſm, when he ſpeaks of *the waſhing of Regeneration*, Titus 3. 5. His meaning is, that the Ordinance is a lively Badg, Symbol, and Sign of Regeneration, and the New Birth. The Apoſtle to the *Coloſſians*, Ch. 2. 12. tells them, *That their Baptiſm did exhibit and ſhew forth their being dead*, and riſen with Chriſt through that Faith, which was of *that Omnipotent Operation, which raiſed Chriſt from the Dead*; but no Signs of Regeneration appear in Infants at Baptiſm: that is untruly ſaid, in the *Common-Prayer Book*, after the Child is ſprinkled, *Foraſmuch as this Child is regenerated and born again*, which juſt before was acknowledged to be *a Child of Wrath, and an Heir of Hell*. We ſay, tho God hath promiſed his Preſence in all his Appointments;

Saith the Papiſt to the Prelat, You prove that Sacraments convey Grace in the very Act, as we aſſert; for juſt before Baptiſm, the Child was an Heir of Hell, and Child of Wrath, but being baptized, it is Regenerated and born again, as your Common-Prayer Book ſaith.

pointments; yet we alſo ſay, Perſons are not to be Baptized, that they may be Regenerated, but to hold forth and ſignify Regeneration, therefore Baptiſm can no ways affect little Infants.

CHAP. V.

Contains the Anſwer of Objections.

Objection 1.

FEW Learned Men own this way of Baptizing, only a few mechanick poor illiterate Perſons.

I Anſwer.

The Apoſtle ſaith, *Not many wiſe Men after the Fleſh are called*, 1 Cor. 1. 24, 29. Chriſt did not ordinarily make uſe of the learned *Rabbies* among the *Jews* to preach the Goſpel, but rather thoſe who were counted illiterate and ignorant, that no Fleſh might glory in his Preſence: God gets the more praiſe by making uſe

uſe of *Babes and Sucklings. Chriſt thanks the Father, that Divine Things were hid from the Wiſe and Prudent, ſuch as the World ſo accounted, and revealed unto Babes*, becauſe they would render the Glory unto God, while the worldly *wiſe Men* would take it to themſelves. 2. Thoſe who have the moſt humane Literature are no Rule, but God's Word: we muſt follow *Paul* no further than he follows Chriſt. 3. The Holy Scriptures account no Man truly Wiſe and Learned, but thoſe taught of God, and that keep his Commands, *Pſal.* 111. 10. The Learned *Phariſees*, and Expounders of the Law, rejected the Counſel of God againſt themſelves, in not being Baptized. 4. Are there no Learned of this Practice? What think you of St. *Auguſtine, Baſil, Gregory Nazianzen, Jerom, Ambroſe, Chryſoſtom, Conſtantine, Theodoſius, Paul*, and as the Crown of all, our *Lord Jeſus?* were all theſe Illiterate and Ignorant?

Pſal. 8. 2.

Mat. 11. 27.

See Danvers *on Baptiſm*, p. 60, 61, 62, 63. *Many of thoſe born of Chriſtian Parents.*

Object.

Object. 2.

The Children of Believers are in the Covenant, therefore ought to have the Seal of the Covenant, Baptiſm.

They ſay, the Fœderati *were to be the* Signati.

I Anſwer.

There is but two ways of being in the Covenant, *Abſolutely*, or *Conditionally*. No Believer dare ſay, all his Infant-Seed are in the Covenant of Grace *abſolutely*, for then they muſt all be ſaved; but we ſee *Abraham* had an *Iſhmael*, *Iſaac* an *Eſau*, *David* an *Abſalom*, *Samuel* Sons of *Belial*, &c. ſo that they cannot be baptized under that Conſideration. Or, 2. Perſons are in the Covenant of Grace *Conditionally*, *viz.* in caſe they Believe and Repent. Now under this Conſideration, the Children of Unbelievers have the ſame Intereſt in the Covenant, and Sign of the Covenant. *And Children of Believers have a right no other way, to the one or other; the promiſe of Remiſſion, and Gift of the Holy Ghoſt, is made, as well to the Gentiles, which are afar off, as to the natural*

Let it firſt be proved, the Infant-Seed of Believers are in Covenant; then, 2ly, if ſo, that they ought to be baptized.

Female Children under the Law, had a legal or federal Holineſs, yet not to be Circumciſed.

natural Seed of Abraham, if they have the ſame Qualifications, *Acts* 2. 37. *albeit Heathens by Nature*, and theſe are oft-times made the Subjects of Grace, when *Believers Children* are left. Hence a wicked *Ahaz*, hath a good *Hezekiah*; ungodly *Abia*, a good *Aſa*; wicked *Ammon*, a good *Joſiah*; idolatrous *Jeroboam*, a good *Abijah*. But were all the Children of Believers in the Covenant of Grace, it follows not that therefore they ought to be baptized, no more than they may come to the Lord's Supper, becauſe they want the Qualification required in that Duty. And whereas it is further urged, from the 2*d* of the *Acts*, *the Promiſe is to you and your Children.* The ſcope of that place ſeems to be this; When the *Jews* were pricked at their Heart *for their Crucifying Chriſt*, upon *Peter*'s Sermon, they cry out, *Men and Brethren, what ſhall we do?* The Apoſtle exhorts them what to do, *viz. Repent, and be Baptized*; and for their Comfort ſubjoins,

The word Children there, is really the Poſterity of the Jews, and not particularly their Infant Children; my Child is my Child, tho 40 or 50 Years old.

joins, that the Promiſe of *Remiſſion of Sins*, alſo of the *Holy Ghoſt*, was like to be their Portion, *and their Childrens alſo*, if they did the ſame; tho they once called for Chriſt's Blood upon their Heads, and their Children, yet now if you and your Children believe in that Chriſt you have Crucified, thoſe Promiſes are to the one and to the other, yea, to all afar off, the poor *Gentiles*; for ſince the partition Wall is broken down, *Jew*, *Greek*, *Barbarian*, *Scythian*, *Bond*, *Free*, *Male*, *Female*, all one by Faith in Chriſt; *For we are all the Children of God by Faith in Chriſt Jeſus*, Gal. 3. Col. 3. 11.

Object. 3.

The Infant-Seed of Abraham *was Circumciſed; therefore the Infant-Seed of Believers may be Baptized.*

Infant-Baptiſm neither hath Precept nor Example in God's Word, is confeſs'd by Luther Eraſmas, Zwinglius, Melancthon, Bucer, Calvin, Chochler, Struphilus, Rogers, *Mr.* Baxter. Dauvers *on Baptiſm*, p. 90, 91.

I Anſwer.

Abraham had a plain Injunction and Command for the former; Believers have none for the latter. In Matters of Worſhip, we muſt keep to the Inſtitution, as *Moſes* did to the Pattern ſhew'd

ſhew'd him in the Mount. Tho *Lot* was a Believer, his Children were not to have the ſign of Circumciſion, becauſe limited unto *Abraham*'s Seed and Family, alſo to ſuch a Sex, and ſuch a Day. So hath God limited Baptiſm to Penitent Believers; therefore let us keep to the Inſtitution, and not be wiſe above what is written; and take not up with a dark Conſequence in the rejection of a plain Command, being not ſo ſatisfying to the true Reaſon of a Man, nor his Conſcience. Thoſe that argue for their Infant-Seeds Baptiſm from Circumciſion being entail'd unto *Abraham*'s Seed, may as well argue and ſay, the Prieſthood was by a Covenant entail'd on the Tribe of *Levi* and his Seed, therefore the Miniſtry is entail'd upon Goſpel-Preachers and their Seed: As this cannot be warranted, no more can the other.

Whoever practiſes an Inſtitution otherwiſe than was appointed by the great Law-giver, does not honour the Ordinance, but an Idol of his own making.

Object. 4.

Whole Families were Baptized: Ergo, *Infants.*

I Anſwer.

It's ſaid indeed, *Acts* 16. 33. *The Jaylor and all his were baptized*; well they might, ſeeing they *all believed*, verſ. 34. *So* Criſpus *the chief Ruler believed in God, with all his Houſe*, Act. 18. 8. *And many of the* Corinthians *hearing, believed, and were baptized. And for* Lydia *and her Houſhold, thoſe they Baptized, thoſe they comforted*, ver. 40. But Infants could not take in that, nor the comfort of that *ſpiritual Appellation or Relation of Brethren*, as the Apoſtle calls them in *Lydia*'s Houſhold.

Whereas ſome ſay, No doubt but the Jailor had Children. It may be very much queſtioned, ſeeing it hath been obſerved, ſome Years ago, that for very many Years together not one Child was born to the Jayl-keepers in all the County of Eſſex.

2. The word [*all*] doth not always *intend every Individual* in a Family. In 1 *Sam.* 1. 21. 'tis ſaid, Elkanah *and all his Houſe went up to the yearly Sacrifice to* Jeruſalem. Yet in the 22*d* it is ſaid, Hannah *and the Child* Samuel *ſtay'd at Home.* So *Auguſtus Ceſar* is ſaid *to Tax all the Word*, Luke 2. 1. *which was no more of the World, than that little part where the Roman Empire ſtretched.* Should there be In-

fants in any of theſe Families, no charitable Perſon can think the Apoſtle would act contrary to his Commiſſion, to baptize ignorant Infants, inſtead of underſtanding Believers.

To carry a poor ignorant Infant to the Ordinance of Baptiſm, is as much as if you ſhould carry it to hear a Sermon; and no more ſignificant than to inſtruct a Stock or Stone, or ſhew ſome godly thing to a blind Man.

Object. 5.

Circumciſion was a Seal of the New Covenant to Believers and their Seed under the Law, ſo is Baptiſm to the Seed of Chriſtian Parents under the Goſpel.

I Anſwer.

This Objection is grounded upon *Rom.*4. 11. where 'tis ſaid, *Abraham received the Sign of Circumciſion, a Seal of the Righteouſneſs of his Faith.* Firſt, Conſider, it's not ſaid, *Circumciſion was a Seal of the New Covenant to* Abraham *and his Seed*, that is begg'd in the Objection; the Text ſaith, *It was a Token of the Righteouſneſs of* Abraham's *Faith.* But it could not be a Seal of Faith to an Infant which had none. The ſcope of the Apoſtle in this

Some unto whom the Covenant of Grace did not belong, received the Sign of Circumciſion, as Iſhmael. *God ſaid, the Covenant ſhould not be eſtabliſhed with him, but* Iſaac. *So* Eſau, *and all the Strangers in* Abraham's *Houſe, or bought with Mony in* Iſrael, *that were Circumciſed, of whom it may as well be doubted whether the New Covenant-Promiſe did belong to them; therefore they miſ-*

this *Chapter* is to ſhew, that *Abraham* himſelf was not juſtified by Works, no not by Circumciſion, but by Faith, which he had long before he was Circumciſed. The reaſon of his Circumciſion was, to be a Seal and Confirmation to him, that he by his Faith ſhould be a Father of many Nations; and that the poor *Gentiles* ſhould be accepted of God by Faith, without the Works of the Law, though not circumciſed, ſeeing *Abraham*'s Faith was imputed to him for Righteouſneſs, not when Circumciſed, but Uncircumciſed. This being the ſcope of this Place, a Man had need have a great deal of skill to prove Pedo-Baptiſm from it.

miſtake to ſay Circumciſion was a Seal of the New-Covenant to Abraham's Seed, ſeeing ſome of them had it that were out of the Covenant by the expreſs Word of God. Gen. 4. 19, 20, 21, 25. Gal. 4. 29.

Object. 6.

Chriſt ſaid, Suffer little Children to come unto me, &c.

I Anſwer.

For what were thoſe Children brought to Chriſt? not to be Baptized, for he Baptized none; 'tis enough for the Lord to command

Yet Chriſt may be ſaid to baptize, when his Servants do it by his Commiſſion.

mand his Servants to do it. Theſe Children were brought to *Chriſt*, probably to be touch'd by him to the healing ſome Diſeaſes, *Luke* 18. and he *put his Hands upon them, and prayed*, Mat. 19. 13. Not to Baptize them; for we cannot imagine our Lord would act contrary to his own Commiſſion, which was, *to Baptize them who were firſt taught and did believe.*

Conſider, here is not one word of Baptiſm in this Scripture. Alſo the Greek word ſignifieth a Child capable of teaching, for 'tis the ſame word, where 'tis ſaid, Timothy *knew from a Child the Holy Scriptures, that is, ſince he was a Boy, not an Infant. So* Piſcator *maintains it.*

Again, becauſe Chriſt ſaith, *Of ſuch is the Kingdom of Heaven.* Some infer, they may be baptized, having a right unto the greater, much more to the leſſer. We ſay, this is a *non ſequitur:* It does not follow Perſons may, by Election, have a right to the Kingdom of Glory, yet no right to Goſpel-Ordinances, becauſe under no Obligation to it by any Precept or Promiſe, and wanting thoſe Qualifications which the Goſpel requires. By the ſame Argument Infants may be brought to the Euchariſt, or Table of the Lord, becauſe, what fits them for the one, fits them for the other. Object.

Object. 7.

If the firſt Fruit be Holy, the Lump is alſo Holy; if the Root be Holy, ſo are the Branches. Hence ſome would infer a Derivative-Holineſs from the Parent to the Children, therefore to be baptized.

I Anſwer.

This Objection is raiſed from *Rom.* 11. 16. The ſcope of the Apoſtle in this place is to ſhew, *That* Abraham, *Father of the Faithful, is the Root; not as a Natural, but Spiritual Father:* And if we boaſt our ſelves of being Branches of this Root, we muſt have the Faith of our Father *Abraham*; for the grafting in here does not conſiſt in outward Ordinances, but in ſaving Grace; not in the Viſible, but Inviſible Church by Faith.

Mark, none can be called *Father of the Faithful*, but *Abraham* only: No particular Believer, which is but a Branch of this Root, can infer they are a Holy Root to their Poſterity, becauſe *Abraham* is called the *Father of the Faithful*, for *Abraham* is a

See Mr. Cary *of Baptiſm.*

Spiritual Father, but we are accounted Natural.

In this Chapter, the whole Body of Believers are compared unto the *Olive-tree*, each Believer to a Branch, which partakes of the Root and Fatneſs of the Olive-Tree; which Root and Fatneſs is Chriſt, the grafting in is by Faith into the Inviſible Church, which was firſt among the *Jews*, therfore called, *the Olive Tree out of* Abraham *the Root*; who is here ſaid to bear them: for *Abraham* ſtood in a double Capacity, one as a Natural Father to the *Jews*, the other as a Spiritual Father to the *Gentiles*. According to the former Capacity, ſome are called *Branches* according to Nature; but in the latter, the *Gentiles* are called *wild Olive-Trees* by Nature, yet grafted in by Faith, this being the Scope.

God was a God unto Abraham *and his natural Seed, in giving them a litral* Canaan: *unto his Spiritual Seed a God, in giving them a Spiritual* Canaan.

He muſt be a Man of great Learning, that will undertake to prove *Infant-Baptiſm* from this Scripture. Muſt the Child be neceſſarily Holy, and in Covenant,

nant, becauſe the Father is? Muſt the Child be Baptized becauſe the Father is Good? this hath no Warrant from God's Word, which is our Rule.

Object. 8.

Many godly learned Men are for Pedo or Infant-Baptiſm.

Many Learned Men are againſt Infant-Baptiſm, the Donatiſts, Novations, Waldenſes Albigenſes, *Ancient* Britains, *Chriſt and his Apoſtles.* Humanum eſt errare.

I Anſwer

With Sir *Walter Rawleigh* from *Vadianus*, we paſs over many groſs Errors by the Authority of great Men. Are there not many in the *Roman Communion* who are very Learned? *The Phariſees and Lawyers were Learned Men, who rejected the Counſel of God againſt themſelves in not being Baptized*, Luke 7. 30. Say not as they once ſaid, *Have any of the Rulers believed on him?*

Godly Men are not to be *imitated in their Errors, but their Vertues. Elias* was a good Man, yet *called for Fire from Heaven.* We must not do ſo. *Luther* was found in Juſtification by Faith in *Chriſt*, yet was not to *be* imitated in *Conſubſtantiation*, &c. *Aſa* and *Jehoſhaphat* were good Men, yet Luke 9.

both out in not removing the *High Places*, 1 King. 15.4. That which is called the *Reformed Religion*, had better deſerved that Name, had they ſhut out that Relique of Antichriſt, *Infant-Baptiſm.*

Object. 9.

Infant-Baptiſm is no where forbidden.

I Anſwer.

Is it lawful becauſe not forbidden? It is therefore not lawful, becauſe the Scripture doth not command it. Every Affirmative Command of Chriſt includes a Negative.

Tertullian.

Where-ever Chriſt commands the Baptizing Believers, there is an implicit prohibition of all others not ſo qualified. *Nadab* and *Abihu* had no prohibition from uſing ſtrange Fire, yet deſtroyed for not uſing that Fire upon the Altar which was commanded, and uſing that which the Lord commanded not. By this way of arguing, we may bring in the Baptizing of Bells, as the Book of *Martyrs* tells us of them that did it, and an hundred more Ceremonies of *Rome.*

Object. 10.

Thoſe the Apoſtles Baptized, were converted from Paganiſm, Heatheniſm, whoſe Parents never believed

lieved in Chriſt, as ours, but were Heathens.

I Anſwer.

There is no more reaſon to baptize the Child of a Believer, than the Child of an Unbeliever as ſuch; and there's the ſame reaſon to baptize the Child of an Infidel, if it believes, as the *Child of a Believer*, upon his or her perſonal Faith: The *worthineſs or unworthineſs of the Parent, does not affect the Children*, ſo as to make them *fitter or unfitter for Goſpel-Ordinances, if they bring forth Fruit meet for Repentance*; tho their Parents were Idolaters, they are proper Subjects of Goſpel-Ordinances; and if the Parents are never ſo Holy, unleſs the Children have perſonal actual Faith, they are not to meddle with God's moſt holy Things.

Chriſtianity is not hereditary, as the Son of a Freeman is free; for Iſaac *had an* Eſau, *and* Samuel *Sons of* Belial.

Whereas you ſay, they were *Heathens* the Apoſtles baptized; we ſay, they were *Chriſtians, Believers*. Was the Lord Jeſus an *Heathen?* The *Ennuch*, a Worſhipper of the true God; and *Cornelius*'s Prayers and Alms came

came up before God for a Memorial; but whatever they were before Faith, *Heathens* or *Infidels*, the Apoſtles baptized them, not until they believed, and became *Chriſtians*. 'Tis moſt likely thoſe who baptize Infants, baptize Heathens; for *we are all the Children of Wrath by Nature*, Eph. 2. 3. It is you plead for Baptizing *Heathens*, we plead for Baptizing *Believers* and *Chriſtians*.

Object. 11.

There is no expreſs Command for Womens receiving the Lord's Supper, yet there may be good Conſequences to prove it lawful; ſo of Infant-Baptiſm.

I Anſwer.

Who will ſay there's no Command for Women's communicating, ſo long as that ſtands upon Record, 1 *Cor.* 11. 28. But *let a Man examine himſelf, and ſo let him eat?* The Learned do know the original word ſignifieth *Man or Woman.* The Apoſtle ſaith, *There's one Mediator between God and Man*; the word ſignifieth *Man or Woman, Male or Female,* all

ἄνθρωπος the Common Gender.

1 Tim. 2. 5.

Gal. 3. 28.

all one in Christ; it is the same word with the former in the Original.

Moreover, we read of Women who believed and were Baptized, *Acts* 8. 12. so are fitly qualified for the Lord's Table. We have also an Example of Women's communicating: in *Act.* 1, 13, 14. we read, *Mary*, and other Women, with the rest of the Disciples, were altogether. And in *Act.* 2. 44. it's said, *all that believed were together*; and in *ver.* 42. *these continued stedfastly in the Apostles Doctrine, and in Fellowship, and in breaking of Bread, and in Prayer.* So that here is a Command and an Example for Womens communicating, tho none for Infants Baptism, therefore the Objection is false and weak.

Object. 12.

Infants are Disciples, therefore they may be Baptized.

I Answer.

This Objection being grounded on *Act.* 15. 10, 11. we shall shew the Occasion and Scope of it, and see whether it can prove Infants

ſants Diſciples, or that they ought to be Baptized.

Some having aſſerted, who came from *Judea*, *Unleſs a Man was Circumciſed, he could not be ſaved.* Then the Church of *Antioch* determined, that *Paul* and *Barnabas*, with certain of the Church, ſhould go to *Jeruſalem*, to the Apoſtles and Elders, concerning this Queſtion: which when they came together to conſider this Matter, *Peter* roſe up, and ſaid, *Why tempt you God, to put a Yoke upon the Necks of the Diſciples, which neither our Fathers nor we were able to bear?* The Meaning of the Apoſtle is, Why ſhould we impoſe the Yoke of Circumciſion upon the Necks of the Diſciples? *viz.* Believing *Gentiles*, which are by no Law obliged unto it; this is to bring us unto that Bondage God hath delivered us from. Now how this doth prove Infants Diſciples, and ſo ought to be Baptized, I leave to all judicious Conſiderers.

Acts 15. 10. *This proves not Infants Diſciples, neither that they ought to be baptized.*

Object.

Object. 13.

Circumciſion nor Uncircumciſion avails any thing, but a New Creature. We fear Perſons lay too much ſtreſs upon Circumſtantials, not minding the Power of Godlineſs.

I Anſwer.

Thoſe who lay too much ſtreſs upon Circumſtantials, 'tis doubtleſs their Evil: But can any lay more ſtreſs upon it, than our Saviour, who though unſpotted, yet would not live without it, and calls it *Righteouſneſs?* The laying the ſtreſs of our Happineſs upon Chriſt, ſhould not hinder but further Obedience; and always doth, where the Faith is of the right Kind.

Tho Circumciſion be nothing, which is aboliſhed; is Baptiſm nothing, which is called Righteouſneſs, and the Counſel of God?

And whereas the Apoſtle ſaith, *Circumciſion avails not any thing*; it did avail ſomething, when God threatned *Moſes* with Death for not circumciſing his Son, *Exod.* 4. And when God ſaid, *Whoever was not Circumciſed, ſhould be cut off from among the People*, Gen. 17. 14.

The

The Apoſtle never intended to undermine Goſpel-Commands, by ſaying, *Circumciſion nor Uncircumciſion avails any thing*; for in 1 *Cor.* 7. 19. he adds, *but the keeping the Commands of God.* What tho Circumciſion is nothing, becauſe aboliſhed; is Believers Baptiſm nothing, which is a ſtanding Ordinance?

What tho ſome *Jews* might lay more ſtreſs upon Circumciſion, than upon the Lord Jeſus for Salvation? which might be the principal Cauſe of the Apoſtle's thus ſpeaking: I hope Perſons have more charity than to conclude, we lay more ſtreſs upon Baptiſm than our Lord's Merits.

Object. 14.

If Children may not be Baptized under the Goſpel, their Priviledg is leſs than under the Law.

I Anſwer.

The Priviledg under the Law, and under the Goſpel, is the ſame to Infants as to the Covenant of Grace; and as for Circumciſion, it was indeed a Priviledg to the

the *Jews* in compariſon of the *Heathens*, but called *a Yoke* in compariſon of them under the Goſpel.

We grant, it's a great Mercy for Children to have Godly Parents, having the advantage of a good Education, Prayer, and good Examples. But what benefit can Infants have from Baptiſm, when God never appointed it for them, nor made any Promiſe to them in it? but moſt *glorious ones* are made to ſuch as believe and are baptized, namely, *Remiſſion of Sins, the Gift of the Holy Ghoſt, and Eternal Salvation*, Mark 16. 16.

Why ſhould this be eſteemed the loſs of a Priviledg, more than not enjoying literally a holy Land, a holy City, Temple, or Succeſſion of a High Prieſt and Prieſthood by Generation?

Object. 15.

The Children of Believers are Holy, therefore they ought to be Baptized.

I Anſwer.

By explaining the Scripture upon which the Objection is grounded, 1 *Cor.* 7. 14. The Apoſtle is here giving an anſwer to a Caſe of Conſcience; that is, Whether it were lawful for the believing Husband or Wife,

to leave or depart from the unbelieving Wife or Husband? The Apoſtle in the Negative anſwers, By no means; for theſe Reaſons. Firſt, Now your Children are Holy, *viz.* lawfully begotten in Wedlock; but if the Husband leaves the Wife, or Wife the Husband, every one will count your Children unclean, that is, *Baſtards*, therefore don't part, but live together, becauſe the unbelieving Husband is ſanctified or ſet apart by God's Ordinance to the uſe of the Wife, and the Wife to the uſe of the Husband, in a matrimonial way, 1 *Cor.* 7. 14.

The Gretk Preposition ἐν, is well tranſlated to by the Geneva.

This is not an inherent ſpiritual, nor a federal Holineſs, as ſome would beg, and therefore argue for Baptiſm; this Holineſs is a legitimate Holineſs: And there can be no more concluded, becauſe theſe Children are ſaid to be Holy, therefore to be baptized, than the Baptizing *Zacharias*'s Bells or Pots in the Lord's Houſe, becauſe they are ſaid to be Holy, *Zach.* 14. 20.

Object.

Object. 16.

All Nations are to be Baptized; Infants are a part of the Nation, Ergo, *Infants may be baptized.*

I Anſwer.

The Lord Jeſus Chriſt ſaith, *Mat.* 28. 19, 20. *Go ye therefore and teach all Nations, Baptizing them,* &c. Never intending any ſhould be baptized but what were firſt taught. 'Tis as if a King ſhould give a Commiſſion to an Herauld, to proclaim throughout his Dominions, whoever in the Nation, Male or Female, would go to School and learn the Greek Tongue, ſhould have a Wedg of Gold; Doth this follow that every one in the Nation ſhould have a Wedg of Gold, becauſe a part of the Nation? No, not unleſs they do learn the Greek Tongue. So in like manner, no more in the Nations are to be baptized, than what are firſt taught and learn Chriſt.

Chriſt did no more intend that every one in the Nation ſhould be baptized, than the Prophet

Μαθητευσατε, *Diſciple all Nations; but that muſt be firſt by Preaching and Inſtructing them in the Principles of the Chriſtian Faith.* And addeth, *I cannot be of their mind who think, that Perſons may be baptized before taught.* Pool's *Synopſis on* Mat. 28.

A dreadful piece of Infant-Baptiſm appeared, when the Heads of 6000 Infants were found murdered, and buried in a Warren near a Monaſtry.

So ſuperſtitiouſly zealous were ſome in the 7th Century for Infant-Baptiſm, that a dead Child was taken from the Grave and Chriſtened, its Father's Name given unto it.

Haggai did, that every individual in the Nations of the World would deſire our Lord's coming, becauſe, he ſaith, *the Deſire of all Nations ſhould come*, *Hag.* 2. 7. which is only the Believers in all Nations.

God did not intend Infants had robbed him, when he ſaid, *Ye have robbed me, even this whole Nation*, they being not capable of it: No more are Infants of Baptiſm, tho a part of the Nation, being not firſt taught and made Diſciples, according to the Commiſſion.

Object. 17.

Men of Years were firſt Circumciſed, afterwards Infants: So in the Goſpel, Baptiſm was firſt adminiſtred unto Men and Women, but afterwards Infants were Baptized.

I Anſwer.

You ſay well, *Men and Women were baptized firſt*; Infants were never baptized, by virtue of *a Commiſſion from Chriſt*, tho Believers were; and it was about three hundred Years after Chriſt

Chriſt before any Infant was Sprinkled. Chriſt's Commiſſion was to baptize Believers: now unleſs any can ſhow where this was abrogated, and a new Commiſſion for Baptizing Infants given, this remains, and will to the end of the World. Danvers *on Baptiſm*, p. 204.

Indeed *Abraham* was Circumciſed when he was old, as a Seal of the Righteouſneſs of his Faith, to aſſure him *he ſhould be a Father of many Nations*, a Spiritual Father unto *Believers*, *Jews*, and *Gentiles:* And after this God, commanded him to Circumciſe his natural Seed; and when any can ſhew us as plain a Command for Believers to Baptize their Infant-Seed, as *Abraham* had to Circumciſe his, the Controverſy ſhall end.

Object. 18.

Infant-Baptiſm is an Apoſtolical Tradition; and though the Scripture be ſilent in the Caſe, the uninterrupted Tradition and Uſage of the Church makes up that Defect.

Tho this Tradition be not written in any Apoſtolical Book, yet it is of no leſs Authority with us than the Scripture. Bellarmine.

I Anſwer,

Tradition ought to be proved by more than one Evidence, viz. Origen, *whom all other Ages have condemned of Errors.* Dr. Taylor. *And whoſe Works are ſo ſpurious, that he that reads them, knows not whether he reads* Origen *or* Ruffinus. Eraſm.

With Dr. *Taylor*, 'Tradition, *ſaith he*, muſt by all means 'ſupply the place of Scripture; 'and there is pretended a Tra'dition Apoſtolical, that Infants 'were Baptized: But at this, '*ſaith he*, we are not much mo'ved, for we who rely upon the 'written Word of God as ſuf'ficient to eſtabliſh all true Re'ligion, do not value the Alle'gation of Tradition.

The pretended Proof for Infant-Baptiſm, being an Apoſtolical Tradition, from *Dionyſius* the *Areopagite*, *Juſtin Martyr*'s *Reſponſes*, *Origen*'s *Homilies*, *Cyprian* in an Epiſtle to one *Fidas* a Prieſt, have been examined, refuted, and found fabulous and forged. *Danvers* on Baptiſm, *pag.* 133, to 150.

It is very improbable that Infant-Baptiſm ſhould be an Apoſtolical Tradition, when decreed by ſeveral Councils in the *4th* Century, the Council of *Carthage*, of *Neoceſarea* and *Laodicea*, &c. they did hold forth the

the neceſſity of Confeſſion and Profeſſion, before Baptiſm.

In ſhort, It is againſt the Reaſon of a Man to conclude this an Apoſtolical Tradition, becauſe this were to make the Apoſtles act beyond their Commiſſion, which were to Baptize only Believers.

Object. 19.

Infants were once Church-Members, and that Law was never abrogated, neither do we find they were cut off.

I Anſwer.

John the *Baptiſt* abrogated this ſufficiently, when he told the *Phariſees* and *Sadduces*, it was a vain Plea to ſay, *Abraham was their Father*; that was a good Argument for Infant-Church-membership under the Law by Circumciſion, but ſignified nothing to Church-membership under the Goſpel by Baptiſm, now the Diſpenſation is alter'd: *If any bring not forth good Fruit in his own Perſon, the Ax being laid to the Root of the Tree, it is to be hewn down and caſt into Eternal*

Fire. The Apoſtle *Paul*, in *Rom.* 11. 20. ends this Controverſy plain enough, where he aſſerts, the natural Branches were broken off by Unbelief; and if they come to believe, they may be grafted in again; but until then, they remain broken off, and that Law of Infant-Church-memberſhip is as plainly abrogated under the Goſpel, as the Paſſover and Circumciſion, *&c.* which all grant is void, tho not ſo formally done as once commanded, there being no need; the Subſtance being come, neceſſarily Shadows ceaſe.

Who can ſhew any Inſtance where Infants were accounted Members of the Church under the Goſpel?

Object. 20.

In Mat. 3. 11. *John Baptiſt ſaid,* I Baptize you with Water unto Repentance: *And in the 6th Verſe,*—Were Baptized of *John* in *Jordan*, confeſſing their Sins. *Here, ſay ſome, is Baptiſm before Confeſſion or Repentance, in the order of words: therefore we being Baptized in our Infancy, if we repent, and confeſs our Sins afterward, 'tis ſufficient, and we need not be Baptized again.*

I

I Anſwer.

1. If you were only ſprinkled in Infancy, you were never yet Baptized.

2. 'Tis ſaid, *they were Baptized in* Jordan, *confeſſing their Sins*; but I never heard of an Infant confeſs Sin in the Act of *Baptiſm*, as theſe did. I will gladly Baptize any Souls that ſhall truly confeſs themſelves Sinners in the very Act and Adminiſtration of that Ordinance, to the Glory of the *Meſſiah*, who came to ſave Sinners.

3. Tho the Text ſays, *I Baptize you unto Repentance*, none dare ſay that *John* Baptized them before they did manifeſt Repentance; becauſe when many of the *Phariſees* and *Sadducees* came unto *John*'s Baptiſm, he ſaid, *O Generation of Vipers, bring forth Fruit meet for Repentance, and think not to ſay, you have* Abraham *to your Father.*

4. *John*'s Baptiſm is called, *the Baptiſm of Repentance*, Mark 1. 4. Can any other be the meaning than this, that *John* was appointed

John's *Baptiſm is called, The Baptiſm of Repentance for Remiſſion of Sins, becauſe Chriſt preached Remiſſion of Sins to the Penitent Believer.* Piſcator *on* Mark 1. 4.

pointed of God to demand *Repentance from dead Works*, of all that were Baptized, and Faith alſo in him that was to come? *Acts* 19. and upon this *John* did preach unto them *the Remiſſion of Sin*. I think it never did enter into any Man's Heart, that *John* did firſt Baptize, before he examined them of Repentance and Faith in the *Meſſiah* to come.

5. To Baptize unto Repentance, the ſenſe can be nothing elſe than my Baptiſm, being the Baptiſm of Repentance: *I Baptize them, for my Baptiſm is the Baptiſm of Repentance*; I muſt ſee ſomething of that, elſe I have no Commiſſion to Baptize.

6. Penitent Souls may well be ſaid to be Baptized unto Repentance, becauſe 'tis an every day's Work, after his Baptiſm, to amend and reform. However *John*'s words may be placed, the ſcope of the Place ſheweth, they muſt repent before they were baptized, becauſe, when

Should I ſay, Sir Walter Rawleigh *was beheaded in* Palace-Yard, *and made an excellent Speech, none would underſtand that he ſpoke after he was dead, becauſe Beheaded is firſt, and Speech after*, &c. *So tho* John, *ſay I, baptized to Repentance, it could not be*

when the *Phariſees* and *Sadduces* came to his Baptiſm, that is, to be baptized, ſaid he, *O Generation of Vipers, bring forth firſt Fruits meet for Repentance*; or unto or according to the nature of true Repentance, *and then I will baptize you, and not without it.*

he he baptized firſt, becauſe he required Repentance and Faith, according to Chriſt's Commiſſion, as neceſſary to Baptiſm.

Object. 21.

Water-Baptiſm is John's *Baptiſm.* Paul *was not ſent to Baptize: We have the Subſtance, we need not the Shadow; we are baptized with the Spirit, we need not that of Water.*

I Anſwer.

Cornelius *and his Houſhold were baptized with the Holy Ghoſt, to that degree, as they ſpake with Tongues,* Acts 10. *yet thought it not beneath them to ſubmit to Chriſt's bleſſed Ordinance of Water-Baptiſm.* I know not but this Scripture may be an everlaſting Teſtimony againſt ſome which pretend to the Spirit, who have it in that degree, as now *Cornelius* and his Houſhold;

Where

Acts 10. 44, to 48. *Where the Spirit is, there is Obedience to the Command.*

I marvel any who pretend to great degrees of the Spirit, ſhould call God's Ordinances Shadows and Shells: Is it a Command of Chriſt, and a Shadow? did Chriſt ever call it ſo? Thou may'ſt as well ſay, all other Ordinances are Shadows, as Prayer, Preaching, *&c.* And where wilt thou run? is it a Command? hath it a Divine Stamp? if ſo, diſpute not Chriſt's Authority. Are you wiſer than he who ſubjected himſelf to it? or can you think you have more of the Spirit, than him who had it without meaſure, and yet was was baptized in Water?

Whereas it is Objected, Chriſt ſent not * *Paul* to Baptize, but to Preach. *Paul* did baptize ſeveral: either he did it by Commiſſion, or Preſumption; ſurely not by the latter, therefore the former. His meaning is, that Baptiſm was not his firſt and principal Work; he was ſent to preach, and Baptiſm fell in as a part of his

* Bullinger *in his Houſe-book ſaith, of* 1 Cor. 1. 17. *'Tis not ſlightly to be underſtood, as if* Paul *was not ſent to baptize at all, but that Teaching ſhould go before Baptiſm, for the Lord commanded both Teaching, and Adminiſtring Sacraments.*

his Preaching-Office. This is cleared by our Lord's Word, who ſaid, *I am not ſent but to the loſt Sheep of the Houſe of* Iſrael, *not but he came alſo to be a Light to the Gentiles*; he was firſt to preach to them, hence called, *the Miniſter of the Circumciſion.*

None are fit for Goſpel-Ordinances, until they have the Spirit of God.

Doth Cornelius *and his Houſe ſubmit to Water-Baptiſm, after Baptized eminently with the Spirit? then that can be no Argument, we are Baptized with the Spirit, and need no Water.*

And whereas Water-Baptiſm is called *John*'s *Baptiſm*, I query the Baptiſm of *John*, Was it from Heaven, or of Men? If from Heaven, as it was, (for God ſent him to Baptize) then let all keep ſilent. I know no difference between *John*'s Baptiſm, and that Chriſt gave his Apoſtles, but that the former Baptized *in the Name of Chriſt to come*, the latter *in his Name being come.* Whereas ſome urge, *John* ſaid, *He muſt decreaſe, Chriſt increaſe.* This hath no reference to the ceaſing of Goſpel-Ordinances, but unto the Splendor and Glory of Chriſt in the World, above what *John*'s was in Holineſs and Miracles; for *John* did no Miracle, *John* 10. 41.

Object.

Object. 22.

There are no fit Administrators; therefore, for the present, Sacraments and Church-Ordinances ceaſe.

I Anſwer.

When Chriſt gave Commiſſion *to Preach*, he gave Power in the ſame *to Baptize*, Mat. 28. How comes this to paſs, that thoſe very Perſons which thus object, *do Preach*, which requires as great Ability and Sanctity to the due performance of the one as of the other.

I know ſome object that Commiſſion (*Mat.* 28.) laſted no longer than to the end of that Age.

To which I Anſwer, Then Preaching ended too: Chriſt commands his Diſciples *to teach all Nations* all things which he commanded them; Now Chriſt's Commands were, *Holineſs*, *Repentance*, and *Faith*; was this to be no longer than to the end of that Age? was Chriſt's Promiſe of his Preſence but to the end of that Age? this would be un-

uncomfortable Doctrine. The Promiſe is, *I will be with you to the end of the World*; the Learned know it's the ſame original Word as in *Matth.* 13. 39, 40. where it is ſaid, *The Harveſt is the end of the World: As the Tares are gathered together, and burnt in the Fire, ſo ſhall it be in the end of the World.* All conclude, (I think) or ought, that this hath reſpect to the final end of all things; this being the ſame word in *Mat.* 28. We conclude, teaching the Goſpel, baptizing them which are taught, and the gracious Preſence of Chriſt, is to remain in his Church till the World's end, that is, till the *final end of all things.* Moreover, *Paul* aſſerts, *Epheſ.* 3. 21. that *Chriſt will have a Church, and glory in the Churches throughout all Ages, World without end.* From whence I argue, if God have a Church in all Ages, he muſt have Ordinances there, becauſe no Church of Chriſt can be conſtituted without them: If there be Ordinances in the Church

Αἰωνῶς.

If Baptiſm ended in the Apoſtles Age, then preaching of Repentance, Faith, and Holineſs ceaſed alſo, becauſe all in the ſame Commiſſion. Yea, the promiſe of Chriſt's Preſence muſt ceaſe alſo in the end of that Age: a more uncomfortable Doctrine cannot be.

Church in all Ages, there muſt be ſome to adminiſter them, or elſe they would be inſignificant.

But that he hath fit Adminiſtrators in the Church, and will have, *Paul* aſſerts, in *Epheſ.* 4. 12, 13. *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers,* (For what end?) *for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying the Body of Chriſt,* (How long?) *till we all come to the Unity of the Faith, and of the Knowledg of the Son of God, unto a perfect Man, unto the meaſure of the Fulneſs of Chriſt.*

Let Men take heed how they put a ſlight upon the Ordinances of God in crying up the Spirit, with a ſecret Deſign to decry the Holy Scriptures; crying up the Power of Godlineſs in Word, to undermine the Form of Godlineſs; cry up Faith, and Juſtification by Faith, to leſſen Repentance and a holy Life; crying out againſt the Error of all Churches, and under that pre-

tence,

tence, leave the true Church, and the Communion of Saints, until at laſt they have loſt the Church in the Wilderneſs, the ready way to loſe themſelves too, if Grace prevent not, which I deſire may.

CHAP. VI.

Contains the Uſe.

1. IF it be their Duty, who believe, to be Baptized: then I infer, thoſe who are not capable of this Grace of Faith, are under no Divine Obligation, nor their Parents neither, to Baptize them, 'tis only a piece of Will-worſhip, which God never required, *Col.* 2. 23.

If any reckon themſelves obliged to Baptize, or be Baptized, from Mens Authority, let ſuch baptize in their Name of whom they have this Authority, and not join the Name of

 Chriſt

Chriſt with humane Inventions.

Baptiſm of Infants, was not practiſed for near 300 Years after Chriſt; nor enjoined, as neceſſary, till 400 Years after Chriſt. Magdeburgh *Hiſt. Cent.* 5. p. 835. Danvers *on Baptiſm*, p. 105, 106, 107, 108, 109.

Infant-Baptiſm was hardly heard of till about three hundred Years after Chriſt. *Auguſtine* was the firſt that preached it neceſſary, in his heat againſt *Pelagius* Biſhop of *Rome*, who denied Original Sin, which *Auguſtine* ſuppoſed to be taken away in Baptiſm about the 5*th* Century; it was confirmed and decreed by the Pope and his Council, in the *Milevetan Council*, a Province in *Africa*.

2. Is Faith to precede Baptiſm? Then how irregular do they act, who baptize firſt, before the Subject hath any Grace, and know not whether ever they will? Our Lord knew how he placed his words, when he ſaid, *Believe, and be baptized*; and for Perſons to act contrary, reflects upon the Wiſdom of Chriſt, as though they knew it were better to Baptize firſt, whatever the Lord ſaid to the contrary.

3. Is

3. Is Faith to precede Baptiſm? Then we infer, thoſe who are in this practice, are very unjuſtly called *Anabaptiſts*, *Rebaptizers*. We know but of one Baptiſm, *Epheſ.* 4. and that is Believers, having the Broad-Seal, and Stamp of Divine Authority upon it: how in deriſion are ſuch called *Catabaptiſts*, as if they were againſt Baptiſm, becauſe they plead for *Chriſt*'s *Inſtitution* againſt Mens Inventions?

Perſons Baptized in Infancy, are to be Baptized after they believe, which is not to be eſteemed Rebaptization, but right Baptiſm, as Peter Bruce *the great Waldenſian Martyr.*

4. Is Faith to precede Baptiſm? Then we infer, they are greatly Heterodox who aſſert, that Baptiſm works Regeneration by the very * Act; altho we doubt not of the concurrence of the Holy Spirit to ſtrengthen and comfort God's People in the Way of their Duty: But to ſay the very Act works it, is not allowable, foraſmuch as Regeneration is required before it; and this Sacrament is a Sign and Signification of Regeneration, therefore called by the Apoſtle, *the waſhing of Regeneration*, Tit. 3. 5.

* *Some call it* Opus operatum.

Death to Sin, and Sanctification, is figured out in this Ordinance, when Persons are buried with Christ in Baptism, Rom. 6. 4.

Grotius *saith, in his Annotations upon* Matth. 19. *The Synod of Neocesarea decreed, a Woman with Child might be Baptized, because it reached not the Fruit of the Womb, forasmuch as in Baptism each one's free choice is shewed.*

5. Are Persons to believe before Baptism? Then an actual personal Faith is to precede this Ordinance; 'tis not the Faith of the Church, nor an imputative Faith of the Parents in Covenant, nor the Faith of the Gossips or Sureties, can be a sufficient Argument for any Minister to Baptize, but a profession of their own Faith, as *Philip* required of the *Eunuch, Act.* 8. 37. And whereas some assert, Infants have Faith; what they may have, is not known by any Sign appears in them: And for personal and actual *Faith* they have none, which the Commission requires as prerequisite to Baptism. And for any to assert Infants have Faith, or any other inspired Habit, may we not say with Dr. *Taylor*, such are constrained to answer this without Revelation against Reason, common Sense, and all the Experience in the World?

See Dr. Du-Veil, *on* Acts 8.

no greater Advantage can be deſired againſt ſuch a Poſition.

6. Is Faith to be profeſſed before we are Baptized? Then we infer, thoſe that have ſuffered in defence of this Doctrine, had a good Foundation for what they did.

The Waldenſian Chriſtians ſuffered Impriſonment, confiſcation of Goods, and ſome Death. Many in *Germany*, *Holland*, *Flanders*, *Vienna*, *Mentz*, the *Palatinate*, for their oppoſing *Pedo-Baptiſm*, and aſſerting *Believers*. Danvers *on Baptiſm*, p. 113, 114.

II. Let all Believers be exhorted to obey Chriſt, who yet lie ſhort of their Duty; the King or Subject, Paſtor or People, Learned or Illiterate: for the King of Kings hath done it, the great Shepheard of the Sheep, and he who is only wiſe.

If any Object, *I was Baptized in my Infancy*. I Anſwer,

As one ſaith of Marriage, It's not the Bed that maketh Mar-

riage, for then Fornication is Marriage, but it's a lawful Conſent by Covenant. So I ſay of Baptiſm, It's not a little Water ſprinkled upon the Face makes Baptiſm, but alſo Conſent and Subjection to Chriſt's Command.

Mr. Baxter *ſaith, Entring Covenant with God, is the eſſential point of Baptiſm; without it, it is not Baptiſm. Children cannot Covenant; Sureties neither by the Law of God, nor Nature ought not; Parents by the Canon Law muſt not.*

Dr. Barlow *ſaith, In the Primitive Times, Perſons were firſt* Catecumini, *then* Illuminati *or* Baptizati. *If Matter and Form be wanting, the Eſſence of the Ordinance is*

When thou waſt an Infant, thou gaveſt no Conſent, but rather Diſſent, by crying when the Water was ſcatter'd upon thy Face; thou hadſt no Faith, no Love, no active Obedience; thy Judgment not informed, thy Will and Affections not inclined, but wholly paſſive in the thing, like a Stock or Stone, ſo that thou art not yet Baptized, becauſe there wanted then the very Eſſence of the Ordinance, which is right Matter and Form: as for Matter, an ignorant Infant was the Subject, in the room of an underſtanding Believer: For the Form, Sprinkling inſtead

ſtead of Dipping, ſo that thy Infant-Baptiſm is a meer *non entity*, and nothing.

The Church of the *Rome* confeſſeth, ſhe changed Dipping into Sprinkling. *Cyprian* is the firſt who pleads for Baptizing the Sick by Sprinkling, and for Sprinkling new Converts in the Priſon-Houſe: By degrees they brought it in for Sick Children, then for all Children.

Danvers, *p.* 204,205,206. Magd. *Cent.* 3. *C.* 6. *p.* 126.

Rome's firſt and great Argument, by which Infant-Baptiſm was brought in, was their imagining it took away Original-Sin: Upon which they made this Canon in the *Milevetan* Council.

Novatians *and* Donatiſts *againſt Infant-Baptiſm.*

It is our Will, That all who affirm young Children have Everlaſting Life, which are not Baptized, to the taking away of Original Sin, ſhall be Anathemized.

Too many are very tenacious of this Argument now.

So in the Fifth Council at *Carthage.*

Fifth Council of Carthage, in the Year 416.

We will, That whosoever denieth that little Children by Baptism are not freed from Perdition, and eternally saved, that they be accursed.

This was first confirmed by Pope *Innocentius* and *Augustine*, with Seventy Bishops: Had the Pope and Council decreed, that the Imputation of Christ's Righteousness unto Children, took away Original Sin, in the room of their Infant-Baptism, it had been much sounder Doctrine.

MOTIVES.

First; Sincere Obedience to the Precepts, gives you a right to the Promises annexed, which is, *Remission of Sin, the Gift of the Holy Ghost, and Divine Presence for ever.*

2*dly*,

2*dly*, By this Gate you enter into the Enjoyment of all Church-Priviledges, which are very great and many. Hence Holy *David* preferr'd *one Day in God's Courts, more than a thousand in an ungodly King's Palace.* The Communion of Saints is a bleſſed Thing; but you cannot have this orderly, without firſt being Baptized; the three thouſand converted *Jews* were Baptized before added to the Church: And in breaking Bread, Chriſt himſelf was Baptized before he preached and broke Bread with his Diſciples.

This is Janua Sacramentorum, *ſay the Ancients.*

Faith the Foundation-Principle of Salvation; but Baptiſm the Foundation-Principle of Church-Conſtitution.

3*dly*, Sincere Acts of Obedience, increaſe Peace in the Soul like a River; yea, *the Peace of God, which paſſeth all Underſtanding.* We have heard of ſome which have died uncomfortably, for not obeying Chriſt in this Ordinance according to their Light.

One Act of ſincere Obedience is more to God than if we could give him many Worlds. Pſal. 50. 8, 14.

Finally; By this Act you will obey a moſt glorious Precept, follow a moſt glorious Precedent, have a right to moſt glo-

rious Promiſes, enter into a moſt glorious Communion; and to conclude, you will put in practice an Ordinance, which will be a Pledg unto you, of Sins Remiſſion, your free Juſtification, and your Soul's Salvation: a Reward more than enough for our poor Obedience.

CHAP. VII.

Contains plain Scriptures for Believers-Baptiſm, which ſatisfieth the Conſcience better than far-fetch'd Conſequences.

MAtth. 3. 13. *Then cometh Jeſus to* John *to be Baptized.* Verſ. 15. *And Jeſus ſaid, Suffer it to be ſo now; for thus it becometh us to fulfil all Righteouſneſs.* Verſ. 16. *And Jeſus, when he was Baptized, went up ſtraightway out of the Water.*

Acts

Acts 2. 38. *Repent, and be Baptized every one of you, in the Name of Jeſus Chriſt.*

Acts 8. 12. *They were Baptized, both Men and Women.*

Acts 8. 36. *And the Eunuch ſaid, See, here is Water, what doth hinder me to be Baptized?* Verſ. 37. *And* Philip *ſaid, If thou believeſt with all thine Heart, thou mayeſt.*

Acts 10. 47. *Can any forbid Water, that theſe ſhould not be Baptized, which have received the Holy Ghoſt as well as we.* Verſ. 48. *And he commanded them to be Baptized in the Name of the Lord Jeſus.*

Acts 22. 16. *And now why tarrieſt thou? Ariſe, and be Baptized, and waſh away thy Sins.*

Acts 9. 18. *And he aroſe, and was Baptized.*

Mat. 28. 19. *Go, teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt.*

Acts 2. 41. *Then they that gladly received his Word, were Baptized.*

Mark

Mark 16. 16. *He that believeth, and is Baptized, ſhall be ſaved.*

Mat. 21. 25. *The Baptiſm of* John, *whence was it? from Heaven, or of Men? If we ſay, From Heaven; he will ſay unto us, Why did ye not believe him?*

Luke 20. 6. *But if we ſay of Men, all the People will ſtone us.*

Acts 18. 8. *And* Criſpus *the chief Ruler of the Synagogue, believed on the Lord with all his Houſe: and many of the* Corinthians, *hearing, believed, and were Baptized.*

Rom. 6. 4. *We are buried with him by Baptiſm.*

Luke 7. 29. *The Publicans juſtified God, being Baptized.* Verſ. 30. *But the Phariſees, and Lawyers, rejected the Counſel of God againſt themſelves, not being Baptized.*

John 4. 1. *Jeſus made and baptized more Diſciples than* John.

Gal. 3. 27. *As many as have been Baptized into Chriſt, have put on Chriſt.*

Eph. 4. 5. *One Lord, one Faith, one Baptiſm.*

1 Pet. 3. 21. *The like Figure whereunto Baptiſm doth ſave us.*

Acts 16. 33. *And he took them the ſame Hour of the Night, and waſhed their Stripes; and was Baptized, he and all his, ſtraightway;* Verſ. 34. *He believing in God with all his Houſe.*

John 3. 23. John *was Baptizing in* Enon, *near* Salim, *becauſe there was much Water there.*

Heb. 6. 1, 2. *Of the Doctrine of Baptiſms,* (called God's Oracle) *a Principle of the Doctrine of Chriſt, and a Foundation-Principle.* Heb. 5. 14.

John 3. 22. *After theſe things came Jeſus and his Diſciples into the Land of* Judea, *and there he tarried and Baptized.*

Luke 3. 21. *Jeſus being Baptized, the Heavens were opened.* Verſ. 23. *Jeſus himſelf being about thirty Years of Age.*

1 Cor. 12. 13. *By one Spirit are we all Baptized into one Body.*

CHAP.

CHAP. VIII.

Contains an Account of the People of God, called Anabaptiſts; *their great Sufferings, for maintaining Believers-Baptiſm in oppoſition unto Infant-Baptiſm.*

IN the 4th *Lateran* Council, Canons were made to baniſh the *Anabaptiſts* for *Hereticks*.

Theodoſius and *Honorius* made and publiſhed the following Edict, in the Year 413. *viz. That the Perſon rebaptized, as well as the Adminiſtrator, ſhould be puniſhed with Death.* One *Albanus*, a zealous Miniſter, was put to death, with others, upon the ſaid Edict.

At *Zurick* it was decreed, *If any preſumed to Baptize any that were Baptized in Infancy, they ſhould be drowned.* And that at *Vienna*, many

many for Baptizing ſuch, were ſo tied together in Chains, that they drew the other after him in the River.

At *Ropleſteim*, the Lords of that Place decreed, *That ſuch ſhould be burned with an hot Iron, and bear the baſe Brand of thoſe Lords in whoſe Lands they had offended.*

And that through *Germany*, *Alſatia*, and *Sweeden*, many hundreds of this Sect, *who* (as they word it) *defiled their firſt Baptiſm with a Second*, were the third time Baptized in their own Blood. Dr. *Featly* out of *Gaſſius*, pag. 68, 182.

Heribertus, *Liſonius*, and *Stephanus*, with eleven more *Chriſtians*, were burnt at *Orleans* in *France*, for oppoſing Childrens Baptiſm.

At *Goſlar*, in the Time of *Henry* the Third, ſeveral were put to Death for oppoſing Infant-Baptiſm.

Gerardus burnt, for oppoſing the Romiſh Church in this Point.

By

By the Decree of *Alfonsus*, five Men and three Women were burnt at *Troys* in *Campagn*, *Anno* 1200.

Nineteen Persons condemned and burnt in the Bishoprick of *Tholouse*.

Four Monks which were converted from the Romish Religion, were by Pope *John* the 22d burnt, for opposing Infant-Baptism.

At *Cremor* in *Austria*, many of the *Waldenses* were burnt, for opposing Pedobaptism.

A pious Woman in *Flanders*, named *Peronne*, was burnt in the profession of this Faith, with many more.

The first Edict of *Zurick*, 1525. five Years after *Zwinglius* began the Reformation, after their own departure from *Rome*, commands all sorts to Baptize their Children, and to forbear Rebaptization, upon the penalty of Pecuniary Mulcts and Imprisonments. The second Edict extended to Banishment, Confiscation, and Death; this was

In Edw. 4. *and* Hen. 8. *many of those burnt under the Name of* Lollards. *Hence we read in Mr.* Fox *of* Lollards Tower.

was five Years after, in 1550.

Many ſtarved and died in Priſon.

The Duke of *Newburgh*, Anno 1653. baniſhed all the *Anabaptiſts* out of his Country, who thereupon diſperſe themſelves into the Dukedom of *Cleave* and *Brandenburgh*.

An Abſtract of the bloody Edict of the Emperor, *Charles* the 5th of *Spain*, made *June* 1535. againſt the *Anabaptiſts*, or *Waldenſian Chriſtians*; and the execution thereof in the *Seventeen Provinces*, viz.

COmmanding all Perſons to renounce thoſe Perſwaſions and Practices, and refrain the publiſhing the ſame, by Preaching, or otherwiſe, upon penalty of forfeiture of Life and Goods, without Mercy: The Men to be burnt, the Women to be drowned. And all that

that Conceal, Harbour, and do not in their Places proſecute the Law againſt them, to ſuffer the ſame Penalty. And that thoſe that diſcover them, to have the third part of their Eſtates; forbidding all Mediation or Interceſſion, upon ſevere Puniſhment.

Many hundreds ſuffered Death upon this Edict, and what his Son *Philip* made in 1556.

Thus you ſee Chriſt's Words made good, *His People ſhall ſuffer for Righteouſneſs ſake.*

See this Chapter much enlarged, in *Danvers* on Popiſm.

CHAP.

CHAP. IX.

Contains an Epitome of this Book, in a Compariſon of Believers-Baptiſm and Infant-Baptiſm together.

Believers-Baptiſm.	Infant-Baptiſm.
GOd hath promiſed in the Text, *That all who believe, and are Baptized, ſhall be ſaved*, Mark 16.16.	*GOD hath not promiſed all Infants that are Baptized, ſhall be ſaved.*
There is a lively Similitude between Chriſt's Death, Burial, Reſurrection, and Believers being buried in Baptiſm, *Rom.* 6. 4.	*But there is no Similitude between Chriſt's Death, Burial, Reſurrection, and Infants ſprinkled on the Face.*
Believers Baptized, are converted, and ſhall never come into Condemnation, *John* 5. 24.	*But Infants Baptized are not converted, and may come into Condemnation.*

Believers Baptized, love God, and keep his Commandments, *John* 14. 15.

It's Christ's Command, that Teaching, Repenting, and Believing, should precede and go before Baptism, *Matth.* 28. 18, 19.

Those who baptize Believers, baptize Christians.

In Believers Baptism, there are no Contradictions attend the practice of it.

But Infants Baptized, do not love God, and keep his Commandments.

Therefore Infant-Baptism must be of Men, because it's before Teaching, Repenting, and Believing.

But those who baptize Infants, baptize Heathens; because all are Children of Wrath by Nature before born again, Ephes. 3. 2.

But Infant-Baptism hath manifold Contradictions, by asserting that Baptism is a Symbol of present Regeneration, yet apply it to an ignorant Infant: Also that it figures out Christ's Death, Burial, and Resurrection, yet do nothing but sprinkle, or pour Water on the Face; They separate from Rome *as the false Church, yet own their Baptism, the Foundation-Stone; They own the Doctrine of Perseverance in Grace, and no falling from it, baptizing the Children*

Children of Believers as in the Covenant of Grace, yet afterwards teach their Converſion, and in caſe of Unbelief, reject them as Reprobates.

Believers Baptized come lawfully and immediately to the Lord's Supper, *Acts* 2. 41, 42.

But Infants Baptized, come not to the Lord's Supper immediately nor lawfully.

Believers Baptiſm is a ſign of Regeneration unto them, *Tit.* 3. 5.

But the Baptiſm of Infants cannot be a ſign of Regeneration to them.

Believers Baptiſm hath a Command, *Mat.* 28. 18, 19.

Infant-Baptiſm hath no Command.

Believers Baptiſm confirms unto them Juſtification, Remiſſion, and Salvation, *Acts* 2. Chap. 22. 16. *Mark* 16. 16.

But Infants have none of thoſe confirmed to them in their Baptiſm.

We have many Examples for Believers Baptiſm, *Acts* 8. Chap. 10. Ch. 16. 18.

But we have not one Example for the baptizing an Infant.

Chriſt was faithful in all his Houſe; and St. *Paul* delivered the

But Infant-Baptiſm is no part of God's Counſel, appears, be-

the whole Counſel of God, and ſo Believers Baptiſm is a part of God's Counſel, *Luke* 7.

cauſe Chriſt nor his Apoſtles never delivered any ſuch thing.

Believers Baptiſm hath been glorioufly ſealed in the Holy Ghoſt's coming upon Chriſt in the likeneſs of a Dove, when he was coming up out of the Water, *Mat.* 3. 16.

Infant Baptiſm never was ſealed by God.

In Believers Baptiſm the Perſon baptized acts Faith, *Acts* 8. 37.

But in Infant-Baptiſm the Infant acts no Faith.

In Believers Baptiſm, the Subject baptized hath the Anſwer of a good Conſcience, 1 *Pet.* 3. 16.

But Infants have no anſwer of a good Conſcience in Baptiſm.

A Man might comfortably die, as many have done in *Mentz*, *Holland*, *Germany*, and the *Palatinate*, for aſſerting *Believers Baptiſm*, becauſe it hath God's Word for its Foundation.

But how can any die for Infant-Baptiſm, when it wants the Broad Seal of God's Word for the Authority?

The

The *Publicans* glorified God, in being baptized with *John*'s Baptiſm, becauſe it was the Counſel of God, *Luke* 7.

But God is not glorified in Infants Baptiſm, becauſe none of God's Counſel.

The *Phariſees* and *Lawyers* rejected the Counſel of God againſt themſelves, in not being baptized with the Baptiſm of *John*, Luke 3.

But to reject Infant-Baptiſm, cannot be againſt any Perſon, becauſe it is none of the Counſel of God.

In Believers Baptiſm there is a glorious Harmony with the Commiſſion, *Mar.* 16. 16.

But there is no harmony with the Commiſſion in Infant-Baptiſm, nor with their own Profeſſion, which is, that Faith and Repentance is required in Perſons to be baptized, yet confeſs that Children, unto whom they apply it, have neither. Again, that it is a demonſtration of a Spiritual Marriage between God and the Believer, yet aſſign it unto Subjects as uncapable of it, as a Stock or Stone. Moreover, that the Baptiſmal Covenant enters into the Viſible Church, yet deny Church-Members the Lord's Supper.

Believers Baptiſm requireth much Water, as according to God's Word, *John* 3.

But Infant-Baptiſm needs but a little, therefore it is not according to God's Word.

It's without all doubt, Believers were Baptized.

But the baptizing Infants at the beſt is doubtful.

To baptize Believers, is to keep the Ordinances as they were delivered, 1 *Cor.* 11. 2.

But it was never delivered as an Ordinance of Chriſt to ſprinkle Infants.

To baptize Belielievers, is no change of God's Ordinance.

But to baptize Infants, is to change God's Ordinance in the Subject and Manner.

Such as are baptized on their own Faith, ſhall never periſh, *John* 10. 28.

But ſuch as are baptized on anothers Faith, may periſh.

Believers are baptized as an Act of their Judgment, Choice, Will and Affection; ſo worſhip God in Spirit and Truth, *John* 4. 24.

Infants cannot worſhip God in that Act, in Spirit and Truth, becauſe not an Act of Judgment and Choice, Will and Affection.

All thoſe who baptize Infants, do confeſs Believers were baptized.

But all who baptize Believers, do deny that Infants were baptized.

Believers know and remember when they were baptized.

Infants know not, remember not any thing of their Baptiſm.

All Believers baptized, are in the Covenant of Grace.

All Infants baptized, are not in the Covenant of Grace.

Believers Baptiſm is from Heaven, and the Counſel of God, *Mat.* 21. 25.

Infants Baptiſm is from Earth, and the Counſel of Men.

Believers baptized are not the Children of Wrath, *John* 3. 36.

But Infants baptized may be Children of Wrath.

To baptize Believers, is to act according to the Pattern and Command of Ghriſt.

But to baptize Infants, is to act without a Pattern or Command.

All Believers baptized, receive Remiſſion of Sins, *Acts* 2.

But all Infants baptized, do not receive Remiſſion of Sins.

In Believers Baptiſm, the Perſon ſubjects in Acts of Obedience.

But in Infants Baptiſm, the Infant puts forth no Act of Obedience.

Believers Baptiſm hath no Abſurdities attending it.

But Infants Baptiſm hath many, namely, that Perſons may have Regeneration & Grace before Vocation; and that Perſons may be viſible Church-Members before Converſion. Moreover, that Perſons may be baptized by another's Faith. Alſo making a National Goſpel-Church inſtead of a Congregational; and bringing in a carnal fleſhly Seed into Chriſt's Church, in the room of a Spiritual Seed.

Believers rejoice and ſhew their full Conſent when they are baptized, *Acts* 8.

But Infants weep when baptized, as if they did diſſent.

Believers Baptiſm hath the plain Word of God.

Infant-Baptiſm hath nothing but humane Conſequence,

All the World may affirm, Believers were baptized by the Apoſtles.

But all the World cannot affirm any Infants were baptized by the Apoſtles.

All Believers baptized, are ſpiritual believing Stones, fit to be laid in God's Houſe, 1 *Pet.* 2. 5.

But all Infants baptized, are not living Stones fit for God's Houſe.

Believers baptized may repel Satan, as Chriſt did, ſaying, *It is written*, Luke 4.

God will not ſay unto Believers baptized, *Who hath required theſe things at your Hands?* becauſe it is his own Command.

Believers Baptiſm muſt ſtand as long as God's Word doth ſtand, *Mat.* 5. 18.

To baptize Believers, is to have reſpect unto God's Command, the only way not to be aſhamed, *Pſal.* 119. 6.

The moſt Holy, the moſt Wiſe, the moſt Learned Perſon that ever was in the World, ſubmitted unto Believers-Baptiſm, *Mat.* 3. 13, 14, 15, 16, 17.

But you cannot repel Satan, ſaying, It is written, *Infants were baptized, for it is not written.*

But God may ſay to thoſe who baptize Infants, Who hath required theſe things at your Hands? *becauſe God commanded it not.*

But Infant-Baptiſm muſt fall, becauſe it hath not the Word of God to ſupport it.

But to baptize Infants, without a Divine Command, is the way to be made aſhamed, becauſe no reſpect to God's Command.

But the moſt Holy, the moſt Wiſe, the moſt Learned, never was ſubjected unto Infant-Baptiſm.

Perſons baptized, believe, repent, examine themſelves, make Judgment of things, love one another, take up Chriſt's Croſs, Watch and Pray, and have the ſame care of each others Souls; theſe are fit Members of a Goſpel-Church.

Believers Baptiſm hath Antiquity to plead, being as old as *John Baptiſt*, Chriſt, and his Apoſtles.

Believers ought to be baptized, who have an inherent Holineſs wrought by the Holy Spirit.

Believers Baptiſm hath many glorious Promiſes annexed unto it, *Acts* 2. 38, 39.

But Infants baptized, cannot repent or believe, examine themſelves, make no Judgment of things, nor take up Chriſt's Croſs, Watch nor Pray, love not, nor watch not over one another, cannot be Members of a Goſpel-Church.

Infant-Baptiſm hath ſtarted up ſeveral hundred Years ſince Chriſt and his Apoſtles.

But Infants ought not to be baptized, who are only legitimately Holy, as all born in Wedlock are; and is the Holineſs mentioned 1 Cor. 7. 14.

Infant-Baptiſm hath not one Promiſe.

In Believers Baptiſm all the holy Ends of it are preſerved, as to be a ſign of preſent Regeneration, dying to Sin, burying, riſing with Chriſt, Anſwer of a good Conſcience; a mutual Stipulation and Contract between God and the Party.

But in Infant-Baptiſm all theſe are fruſtrated, and being applied to an Infant, are but Mock-ſhows, and altogether inſignificant.

In Believers Baptiſm, by Dipping, the Manner and true Adminiſtration is preſerved, the Uſage of the Primitive Times retained, and the Ends of it manifeſt.

But Infant-Sprinkling, is an inverting the Order and Manner, and contrary to the Uſage of the Apoſtolick Times, and End of the Ordinance; and is a telling a Lie in the Name of the Lord, ſaying, I Baptize, when he doth but Rantize.

Believers Baptiſm introduceth no Error nor falſe Doctrine into the World.

But Infant-Baptiſm doth introduce many Errors, in that it was to take away Original Sin, work Grace and Regeneration, effect Salvation by the Work done

done; that it was an Apoſtolical Tradition; that Children have Faith, and are Diſciples of Chriſt; that all Children of Believers are in the Covenant, defiling and polluting the Church with falſe Matter, and confounding the Church and the World together; introducing many hainous Traditions and Inventions of Antichriſt together with it, as Goſſips or Sureties, Biſhoping or Confirmation, Chriſm, Exorciſm, Conſignation. Laſtly, It hath made a great deal of Contention in the Church of Chriſt, and ſtirred up much Hatred.

Believers baptized are taught of God, and made his Diſciples, *Matth.* 28. 18. *Acts* 15. 10.

Infants baptized are not taught of God, nor made Diſciples of Chriſt.

If none ought to forbid the Baptiſm of Water unto thoſe who had been baptized with the Holy Ghoſt, *Acts* 10. 44, 45, 46, 47, 48.

Then ſuch are greatly Heterodox and unſound, who ſlight and contemn Water-Baptiſm, under pretence of being baptized with the Holy Ghoſt.

Chriſt ſubmitted unto Water-Baptiſm,

Then that Argument is of Fleſh, and not

tiſm, and ate the Supper with his Diſciples, who had the Holy Spirit without meaſure.

not Spirit, of Man, and not God, that rejects Water-Baptiſm, and the Supper, as carnal, under an ungrounded imagination of the Baptiſm of the Spirit.

Water-Baptiſm is to continue unto the End of the World, and the Sacrament of the Supper unto the ſecond coming of Chriſt, 1 *Cor.* 11.26. *Mat.* 28. 19, 20.

Then for any to neglect thoſe Ordinances under an imagination thoſe Commands ceaſed at the end of the Apoſtles Age, are under a deluſion.

If Chriſt will have Glory in the Churches throughout all Ages, World without end, then he muſt have a Church and Ordinances adminiſtred, which is the Eſſence of a Church-Conſtitution, and ſo cannot want Adminiſtrators, becauſe Chriſt hath given Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, for

If ſo, then the Church-State did not end with the Apoſtles, neither can Ordinances ceaſe for want of Adminiſtrators.

for the perfecting of the Saints, for the Work of the Miniſtry, edifying of the Body of Chriſt: How long? till we all come to the Unity of the Faith, and of the Knowledg of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of God, *Epheſ.* 3. 21. Chap. 4. 11, 12.

CHAP.

CHAP. X.

Contains an Enquiry into the Carriages of the German Anabaptiſts *(falſly ſo called) in* Luther's *Time, and the Reproach from thence reflected upon that Way removed.*

THE Matter of Fact which hath cauſed ſuch a Noiſe in the World about the aforeſaid Perſons, in the Year 1520, is as follows.

There was a Conſpiracy of Husbandmen againſt the Biſhop and Canons; which began from two Ruſticks, hence called *the Clowns and Ruſtick War.* The principal Article was, That they ſhould ſhake off every Yoke, for their Exactions and Oppreſſions were very great; ſome did pay more Rent yearly to their Lords, than their Farms were worth. And albeit the

Boors

Boors pleaded firſt for their Civil Liberties, yet after cried up for Goſpel-Liberty, as appears from *Luther*'s Admonition and Reprehenſion of them, for uſing the Sword to obtain it. It may be ſuppoſed, many of them knew very little of the Goſpel, though others might; but both Papiſts and Proteſtants conſpired againſt the Cruelty of their Lords.

Hence you have *John* of *Leyden*'s words; " Some are called " Princes, but are indeed Ty- " rants; they care not for you, " they take your Goods, and " ſpend them wickedly in Pride " and Riot: And for light Cau- " ſes make Wars, which de- " ſtroy all the Poor have left. " In the place of Widows and " Orphans, they maintain the " Biſhop of *Rome*'s Authority, " and Wickedneſs of the Cler- " gy. Where Youth ſhould be " brought up in Learning, and " the Poor relieved, they eſta- " bliſh the Merchandize of " Maſſing, and other Abomi- " nations.

" nations. Think you God " will ſuffer theſe any longer? " we ought rather to die, than " to allow their Wickedneſs, " and ſuffer the Doctrine of " the Goſpel to be taken from " us.

Luther confeſs'd much of this to be true; and largely admoniſhed Magiſtrates to their Duty, tho he reproved them who made the Inſurrection.

Philip Landgrave of *Heſſe*, did confeſs the things they were accuſed of were true, and many things ought to be amended, yet ſaid, It was not lawful to riſe againſt their Prince, unto whom God had given the Sword. But we know, *Oppreſſion*, as *Solomon* ſays, *makes a wiſe Man mad*, eſpecially when Civil and Spiritual Liberties are invaded.

How few good People condemned the Undertaking of the Duke of *Monmouth*, when he came to deliver us from Popery and Slavery?

Very few good People but rejoice in our preſent Condition,

tho won by the Sword. The *Switzers*, their Neighbours, had done the like before, and ſucceeded: And had *Geneva* miſcarried, or any of the famous Men among the *Cantons*, they and their Religion might have fallen under as much Obloquy. And had the Church of *England* miſcarried in the bringing in our preſent King, (whom God cauſe long to reign) no People would have been under greater Reproach in the World, by ſome ſort of Men, though done to preſerve their Civil and Eccleſiaſtical Liberties out of the Hands of Papiſts.

The things the *Munſterians* demanded, were,

1. To have liberty to chuſe ſuch Preachers as might preach God's Word, without mixture of Mens Traditions.

2. Pay no Tithes but of Corn only, and the ſame to be diſtributed according to the diſcretion of good Men.

3. They refuſe not to obey a Magiſtrate, knowing that he is or-

ordained of God, but cannot endure to be kept in Bonds, unleſs it be ſhewed reaſonable in Scripture.

4. Eaſed of theſe Oppreſſions, becauſe ſome did pay more Rent yearly unto their Lords than their Farms were worth.

5. That thoſe things which were not a particular Man's Property, might be free, for Building, Firing, Hunting, Fiſhing, &c.

The Papiſts to this day do reflect upon the whole Reformation of *Calvin*, *Luther*, *Zuinglius*, &c. upon as good grounds as the Proteſtants have ſince reflected upon the Baptiſts, becauſe ſeveral of their Perſwaſion were concern'd in that Attempt for Freedom; as 'tis well known many good Men, of moſt Perſwaſions, of the Church of *England*, *Presbyterians*, *Independents*, *Baptiſts*, were zealouſly concerned in the D. of *Monmouth*'s Time, and many fell, as thouſands of thoſe did in *Weſtphalia*. But know, Victory is no Argument of the beſt Cauſe, nor beſt

Men, nor a Defeat an Argument of a bave Cauſe, and bad Men; for God's own Church and People have fled often before the *Heathens* and *Infidels*. Love nor Hatred is known by External Providences, *Eccleſ.* 9. Many times it fares with the Wicked as the Godly, and with the Godly as the Wicked, in outward things, as Divine Wiſdom pleaſeth. No better Men in the World, than ſome which fell in the Duke's Cauſe in the Weſt, yet by the hands of one of the moſt debauched Armies that ever was in the World: And if we think to know theſe things, they are too wonderful for us, as they were for *David*, Pſal. 73. 16.

And as to thoſe horrible Things which are ſaid to have been in the City of *Munſter* in *Weſtphalia*, from the Year 1532, to 1536. by *John* of *Leyden* in *Holland*, and *Matthias Gnipperdoling*; it is manifeſt, from ſeveral Authors, that the firſt ſtir in that City was about the Proteſtant

teſtant Reformation, the Synod ſiding with Mr. *Rotomon*, and others of the Miniſters who were for the Reformation, againſt the Papiſts, and their Biſhops and Canons. *John* of *Leyden*, *Jo. Matthias*, and *Jo. Becold* came after this Inſurrection began.

John of *Leyden* by Arguments had made Mr. *Rotomon*, who was for Pedobaptiſm, a Proſelyte for Believers-Baptiſm, and died in that Cauſe in *Munſter*. He by Preaching brought over a great part of the City to own this Principle. He ſent Letters to the *Landgrave*, and a Book of his Doctrine; which *Luther* oppoſed, and he oppoſed *Luther* as he did the Bp. of *Rome*: And it was no wonder *Luther* oppoſed him, who died in the practice of Pedobaptiſm.

And whereas 'tis reported, that monſtrous Wickedneſs was committed in the latter part of the Siege, before they were overcome. We have good

ground to queſtion the Truth thereof; Firſt, Becauſe *Sleiden* in his Comment, who repreſents the Matter as unhandſom as he could, doth confeſs Mr. *Munzer* did preach againſt open crying Sins, as Murder, Adultery, blaſpheming God's Name, the Body chaſtened and made lean with Faſting, ſimple Apparel, Countenance grave, ſpeak ſeldom, get much out of Company, think oft of God, what he is, what Care he has over us, whether Chriſt died for our Sins, whether our Religion be better than the *Turks*. Moreover, to ask of God a Sign whereby he may teſtify his Care for us, and that we be in the true Religion; and though he ſhew no Token for Good quickly, yet muſt we nevertheleſs proceed in Prayer, yea, expoſtulate with God, ſeeing the Scripture promiſeth, *he will grant what we ask*. Theſe good things may make us doubt, whether ſome other Principles and Practices he writes of, which are con-

contrary to thoſe things, were true.

Moreover, we have good reaſon to queſtion theſe Reports, if we conſider further that thoſe things were either written by malicious *Papiſts*, who ſaid as bad of *Luther* and *Calvin*, repreſenting them no leſs Monſters; who aſſerted that *Luther* and his Followers taught, that *Mary* the Mother of Chriſt had more Sons, & that the youngeſt, *James* an Apoſtle, died for us, and not Chriſt himſelf. Or theſe things were written by ſome diſaffected *Proteſtants*, who were willing to take up and improve ſuch Reports, to blaſt, not only the Parties Reputation, but their Principle alſo. And one thing which cauſed this People, called *Anabaptiſts*, to be miſrepreſented, was, their Community of Goods which they alway had at *Munſter*, which was no other than the old *Waldenſes* did, and their Diſciples do to this day, in *Poland*, *Hungary*, *Tranſylvania*,

and many parts of *Germany*, living in Colledges, caſting all into one Common Stock, done by them, both from Conveniency, and having reſpect unto the Example of the Apoſtles and Primitive Chriſtians, as it is written in *Acts* 4. 32, 34, 35. And though we do not believe Chriſtians are now under that Obligation, yet I cannot have a hard thought of any that ſhould ſo do, acting from the ſame Primitive Spirit: And it would be very unchriſtian to conclude, that ſuch allow a Community of Women, becauſe they had their Stock and Goods in common, as I fear ſome have uncharitably aſſerted, from this innocent Apoſtolical Primitive Practice.

To conclude; Suppoſe it ſhould be granted there were ſome fooliſh Virgins in *Germany*, under this Denomination of *Anabaptiſts*, it is no more than what Chriſt hath told us will be.

be. Have not the Churches in all Ages had their *Achan's*, *Corah's*, *Dathan's*, *Abiram's*, their *Diotrephaes?* But is it good Logick to ſay, *Judas* had a Devil, therefore all the Apoſtles had Devils? Hath there not been always ſome bad in the moſt pure Churches of Chriſt? For any to ſay there are no good Men, nor good Principles in the Communion of the Church of *England*, becauſe ſome of that Communion are Executed almoſt every Seſſions, as they confeſs themſelves to be at *Tiburn*, this would be unjuſt and uncharitable: And it argueth weakneſs for any to run upon Extreams, becauſe of others Errors. As ſome of the Miniſters in *Holland*, the Followers of *Meno Symonis*, and *Theodoricus*, upon the *Munſter* Report, have refuſed the bearing Arms, Offenſive or Defenſive; or taking any Oaths, or bearing any Rule, Office, or Government in the Common-Wealth, leſt they

they ſhould ſeem to abet ſuch Principles: It is good to keep the golden Mean between both Extreams.

Now let us all labour to put on Charity, the Bond of Perfection; think no Evil, nor ſpeak Evil of no Man; *Judg not, that ye be not judged: Why doſt thou judg thy Brother, or ſet at naught thy Brother? We ſhall all ſtand before the Judgment-Seat of Chriſt.* Let that great Inſtance of Deſpair in *John Child* never be forgotten; that which lay with the moſt weight upon his Conſcience, before he hang'd himſelf, was, the Sin for his Writing and Speaking againſt this very People, as may be ſeen in that Book of his Deſpair. And thoſe Scriptures were of great weight upon his Soul; *He that offends one of theſe little Ones which believe in me, it were better a Mill-ſtone were hanged about his Neck, and he caſt into the midſt of the Sea.* O, ſaid he, *I*

have

have touched the Apple of God's Eye: and, ſays he, *this deſerves a tearing in pieces, to ſit and ſpeak againſt thy Brother, and ſlander thy own Mother's Son,* Pſal. 50.

Let all the People of God have ſuch Thoughts, ſpeak ſuch Words, uſe ſuch Carriages one toward another, and one of another, as we may have no occaſion to repent of, when every ſecret Thing ſhall be brought into Judgment.

CHAP.

CHAP. XI.

Containing a brief but ſufficient Anſwer to John Wall's *Book, called* Baptiſm Anatomized, *that he may never more boaſt, as formerly, that none have anſwered him.*

IQuery, 1. Whether this Man doth not act againſt the Light of Conſcience, Experience, and Holy Scripture, when he aſſerts indefinitely, *The Infants of Believers have, by the free Gift of God in the Covenant of Grace, a right to Remiſſion of Sins, and ſo a right to Baptiſm?* Come and ſtand before the Bar of God's Word, and make anſwer, Had *Cain*, *Iſhmael*, *Eſau*, *Abſolom*, *Samuel*'s Sons of *Belial*, all Children of Believers, a right to Remiſſion of Sins?

Query

Query 2. Whether there is not good ground given unto Perſons to believe, (in reading a great part of this Book, from *pag.* 25, to 41, & 168.) that he is of *Origen*'s Opinion, The whole World may be ſaved at laſt, and then why not the Devils too? *For* (ſaith he, *pag.* 168.) *if all Infants ſinned in* Adam's *Loins, when* Adam *was reſtored, they were reſtored in his Loins; and when born, they were born in a Goſpel-Covenant.* In *Pag.* 26. *God freely forgave* Adam *and his Poſterity in him, their Sin. Now we know the whole World is* Adam's *Children, then the whole World is in the Covenant of Grace, and ſo the whole muſt be baptized; and if in the Covenant of Grace, for any thing I ſee, the whole World may be ſaved.* Abundance of theſe Aſſertions he hath in his Book. But behold, it is a *Babel*, a Book of Confuſion; for though he tells us, when the Parents believe, *pag.* 27, 28. their Baptiſm is a ſign of the Remiſſion of Sin to their Infants as to themſelves,

ſelves, and that their Infants are in the Covenant of Grace with them, it being made to *Adam* and his Poſterity. Yet *Cain*, *Iſhmael*, *Eſau*, he aſſerts were caſt out of this Covenant of Grace when grown up, and have no Remiſſion of Sins. What, have Believers Infants Remiſſion ſealed unto them, yet no Remiſſion? Will Men tell a Lie in the Name of the Lord, to tell us, that Baptiſm is a ſign of Remiſſion of Sin, and yet to tell us, this very Perſon may be damned? Are not theſe Self-contradictions, and holy Scripture-contradictions, which ſaith, *Whom God juſtifieth and pardoneth, them he glorifieth?* Rom. 8. 30. In my Book this is more fully anſwered, *pag.* 29.

Query 3. Whether his Language ſavours not more of *Aſhdod* than *Canaan?* and whether it be not full of hard Speeches againſt thoſe which *John Child* paid dearly for, and of whom Chriſt ſaith, *It were better a Mill-ſtone were tied about his Neck, and he*

he caſt into the midſt of the Sea? For in his Preface, he accounts the Miniſters of Chriſt, Miniſters of Satan transform'd, to deceive the Souls of the Simple. And in *pag.* 3. falſly ſaith, if not maliciouſly, *The Anabaptiſts deny Infants to be redeemed with Chriſt's Blood, p.* 31. And *p.* 55. he ſaith, *The Anabaptiſts hold, Chriſt hath no Lambs in his Fold, but all Sheep,* becauſe we will not own Pedobaptiſm. And *pag.* 65. *What a wicked Principle are thoſe Men of that deny Infants the ſign of Remiſſion of Sins, and that we make an Idol of Baptiſm,* is his Aſſertion. And becauſe we aſſert, Chriſt was baptized about thirty Years of Age, as our Example; *Behold,* ſaith he, *what windings and turnings, by any cover of vain deceit, Men lie in wait to deceive, by turning away from the Truth, and turning unto Fables.* And further ſaith, *pag.* 10. *We hypocritically plead for that we practiſe not.* Whether this Man's Diſcourſe ſavours as being under the Power of a divine, or dia-

diabolical Spirit, is left to the Godly to judg; and whether any heed ought to be taken of ſuch a Perſon's Writing.

In *pag.* 139. he aſſerts, *We damn the Infants of all God's People of old by our Doctrine.* And enviouſly addeth, *pag.* 171. *The Anabaptiſts are not only erroneous in their Faith, and there polluted,* but alſo garniſhed with ſhame to Nature, in *pag.* 169. calling our Faith, *a Carnal Faith.* I think, were he a Spiritual Man, he could not have ſuch carnal Language. O, how far is this poor Man from imitating our Lord, *When he was reviled, he reviled not again:* But this Man reviles when no occaſion is given him. But he hath not yet ſpit all his Venom, for in *pag.* 71. he ſaith, *The Anabaptiſts Doctrine is not of God, but a Point of their natural Faith.* And further ſaith, *Theſe Men are ſenſual, having not the Spirit,* calling us *Beaſts*; *pag.* 111. And *that we make Falſhood our Refuge.* And *pag.* 117. ſaith, *Chriſt hath preſerved the Infant-*

Infant-Seed of Believers from the Curſe of Anabaptiſtry, whereby ſo many Errors are diſperſed, Scriptures wreſted, & Souls perverted to their own deſtruction. Pag. 143. he aſſerts the Doctrine upon which Anabaptiſtry is built, is *a Soul-deſtroying Doctrine*; and that we have belied the Lord's Miniſters, although we repeated nothing but their own Words, and that, ſaith he, to uphold our Errors, *pag.* 116. And cries out, *pag.* 66. as well he might, if true, *The Anabaptiſts reckon their own Children dying in Infancy, by their own judgment loſt, and periſh to Eternity.*

Pray conſider, Is not this Man's Doctrine agreeable with the Church of *Rome*'s, and the Council of *Carthage*, who decre'd, *If any aſſerted Baptiſm did not take away Original Sin, they ſhould be Anathematized?* Is this reaſoning like a Man, or Chriſtian? Becauſe we dare not in Conſcience give the Sacrament of Baptiſm to our Infants, muſt they be damned therefore? We can tell you a

better way of washing away of Original Sin, namely, by the Imputation of Christ's Righteousness, to Infants dying in Infancy.

My Prayer shall be, *John Wall*, for thee, that thou mayest not run the hazard of thy Soul (as *John Child* did) so thou mayest but reproach the Innocent People of God. But as if all this were not yet enough, he asserts, *Our Baptism is not from Heaven, but Will-worship, and so to be abhorred of all Christians: for*, saith he, *they received their Baptism from one Mr.* Smith, *who baptized himself*, pag. 106, 107, 108. *one who was cast out of a Church, and endeavoured to deprive the Church of Christ of the use of the Bible.*

Mat. 3. 15. *O full of all Subtilty, and all Mischief! Enemy of Righteousness*, (for the *Ordinance* is so called) *when wilt thou cease to pervert the right Ways of the Lord?* How many Leaves hast thou spent in thy Book, in asserting and maintaining a Lie, and to cast Filth upon the holy Ways of

of the Lord? Could not the Ordinance of Chriſt, which was loſt in the Apoſtacy, be revived, (as the Feaſt of Tabernacles was, tho loſt a great while) unleſs in ſuch a filthy way as you falſly aſſert, *viz.* that *the Engliſh Baptiſts received their Baptiſm from Mr.* John Smith? It is abſolutely untrue, it being well known, by ſome yet alive, how falſe this Aſſertion is; and if *J. W.* will but give a meeting to any of us, and bring whom he pleaſeth with him, we ſhall ſufficiently ſhew the Falſity of what is affirmed by him in this Matter, and in many other things he hath unchriſtianly aſſerted.

Mark, his ſecond Query is, *What is the End of Baptiſm?* Pag. 22. ſaith he, *John, ſirnamed the Baptiſt, hath ſhewed the End in the Sign, why Water-Baptiſm was ordained; namely, it was ordained, that Chriſt ſhould be made manifeſt to* Iſrael; *and for the waſhing away of Sins, Remiſſion of Sins; and that Chriſt the Lamb of God is now come, according to*

the Goſpel-Promiſe, Gen. 3. 15.

We anſwer, All theſe things are very good Ends in the Sign, to an underſtanding Believer who can take the comfort of it. But what comfort can an ignorant Infant take in Chriſt's being manifeſted in the Sign, or of Chriſt being come, or of the Pardon and Remiſſion of Sin? theſe things *are Meat for ſtrong Men, not for Babes:* anſwered more fully, *pag.* 23, 24.

In *pag.* 4. of his Preface, he ſaith, *We ground our Doctrine on Nature, and plead a right to Goſpel-Ordinances by the Act of Man.*

We anſwer, We never underſtood that we grounded our Doctrine upon Nature, but upon the Will of God revealed in the Goſpel: And for our pleading for a right to Goſpel-Ordinances by Mens Actions; if you will call *Repentance* and *Faith* Mens Actions, you may in ſome good ſenſe; for though God give Faith, 'tis not God's Act to believe, but Man's; though God give Repentance, it is not God's

Act

Act to repent, but Man's: And if Perſons are offended becauſe we require what Chriſt requires as prerequiſite to Baptiſm; if that be to be vile, we muſt be ſtill ſo.

He would inſinuate, *pag.* 3. that in Baptiſm a Perſon is wholly paſſive, becauſe he is ſo in the Baptiſm of the Spirit and of Afflictions. But ſhall we believe God or Man? Chriſt ſaith, He muſt be active in the Grace of Faith and Repentance. *Paul* muſt be active, and ariſe to the Ordinance. Chriſt was active in going into *Jordan*, and coming up; ſo the *Eunuch* went down into the Water, as an Act of his Judgment, Will, and Affection; both Soul and Body is active in this Ordinance: How then is Man wholly paſſive in Baptiſm?

In the laſt Page of his Preface he nicknames the Intereſt of God, calling them *Anabaptiſts*, or *Rebaptizers*; *yet*, ſaith he, *it is no Nickname*. Which indeed muſt be, 1. becauſe we own

but one Baptiſm, *Epheſ.* 4. 5. 2. Perſons in Infancy are not *Baptized* but *Rantized*, therefore 'tis no Rebaptizing. 3. Should it be ſaid Children were Dipped, yet it was no proper Goſpel-Baptiſm, becauſe it wanted a proper Subject; it was an ignorant Infant, inſtead of an underſtanding Believer. 4. If *John* was called *John the Baptiſt*, becauſe he baptized Perſons upon profeſſion of Repentance, and Faith in him who was to come after him; why may not thoſe be ſo called that follow his Practice, tho they have no extraordinary Commiſſion as he had? What is more common, than to call them by the ſame Name of thoſe whoſe Principle and Practice they approve of; and that innocently enough, as *Calviniſts* from *Calvin*, *Lutherans* from *Luther?* ſo we own the word of *Baptiſts*, becauſe we are in the ſame Faith and Practice with *John the Baptiſt*, Chriſt's Harbinger. So that it plainly appears, 'tis a Nickname, and a Name of

Re-

Reproach caſt upon thoſe of this Perſwaſion. Turn to Page 64 and 65 for a fuller Anſwer.

Page 4, 5. he will have Baptiſm to be a pouring of Water upon the Face, becauſe 'tis ſaid, *God will pour out of his Spirit upon his.* By way of anſwer, he is to know, *pouring* was the moſt proper word could be uſed for the Holy Spirit's proceeding, becauſe it is Above, with God in Heaven, and we upon Earth below; but the Element of Water is beneath us, for Men go down into the Sea. So accordingly it was practiſed in the Apoſtles Time, they went down *into* the Water; which if it had not been to be dipp'd in it, they need to have gone only *unto* it: therefore, how vain is that he aſſerts, *John* baptized ſtanding at the brink of the River *Jordan*, *pag.* 8. This is to contradict the Word of God, which ſaith plainly, *Philip* and the *Eunuch* went both down into the Water (not to the brink of it) and came up out of the Water.

In *pag.* 4, & 5. his great Ordnance, by which he thinks to do the moſt Execution, is from 1 *Cor.* 10. 1, 2. where it is ſaid, *All our Fathers were baptized unto* Moſes *in the Cloud, and in the Sea.*

Anſwer, 1. Conſider, it is ſaid, the Fathers, not the Children, were baptized. 2. If you will have it the Children alſo, then you muſt include there, Beaſts and Cattel, for the Cloud poured Water upon them all. 3. Where-ever the word Baptiſm is uſed, whether it be applied to the Spirit, to Sufferings, or to Water, it always ſheweth ſome large meaſure of all. So here they were baptized in the Cloud, and in the Sea; not properly baptized, for that Ordinance was not in uſe then, but the ſcope of that place is, the Apoſtle thought fit to borrow that word *Baptize*, for to ſhow *God*'s gracious protection of them in the *Red-Sea*; as in the Wilderneſs he fed them with *Manna from Heaven*, and gave them Water

out

out of a Rock: So he left them not in the Red-Sea, but encompaſſed them about in ſafety, by his Divine Providence, with Water on each ſide of them, and the Cloud over them, as Perſons are encompaſſed with that Element when baptized. Again, for the true underſtanding of the Word, we muſt have recourſe to the common Acceptation of it, and not imagine the Spirit of God doth contradict the common Acceptation of Words among Men. When the Prophets wrote by Inſpiration, and the Apoſtles, they always uſed ſuch words as were vulgar, and commonly accepted amongſt Men; ſo that the common acceptation of the Hebrew word *Tabal* among the Hebrews, and *Baptizo* among the Greeks, always ſignifying *to dip*, there being other words to ſignify *ſprinkle* or *pour*. How then can pouring Rain from the Cloud be called *Baptiſm?* as *John Wall* would needs have it, though he beg for it, becauſe it can never be proved; ſee my Book *pag.* 16, 17.

And is he not full of audacity or boldneſs to tell the World, in *pag.* 8. *That there is not one word that any by* John *or* Philip *were dipped*, when the very word properly ſignifieth *dipping?* Hence the *Dutch* call *John the Dooper*. And our Tranſlators might as well have rendred *baptize*, *dip*, in all the pla-

ces

ces where it is, as to render *Judas ſopt, dipp'd*; *and Chriſt's Veſture dipp'd in Blood*, being all from the ſame Original Word.

And whereas he tells the World, *pag.* 16, 17. *Though the Scripture ſay, they baptized in* Ænon, *becauſe there was much Water.* He ſaith, *It would not be enough to dip half the Body in.* 1. I ſuppoſe he never was there to ſee it, but ſpeaks by an implicit Faith. 2. Common ſenſe directs us to believe there was need of much Water to the due performance of that Ordinance, or elſe the Holy Spirit would not have mentioned it as *commodious for that Work, becauſe much Water there*; a little Water will ſprinkle hundreds, but much Water is neceſſary unto the due performance of this Ordinance of Baptiſm, becauſe it muſt be ſo done, as to figure out the Death, Burial, and Reſurrection of Chriſt. Now I would fain know, how ſprinkling, or pouring Water upon the Face, doth figure out Chriſt's Death, Burial, and Reſurrection? *Rom.* 6. 1, 2, 4.

In *pag.* 9. how diſingenuouſly doth he deal with *Coloſſ.* 2. 12. *We are buried with Chriſt in Baptiſm. To follow their natural Fancy*, ſaith he, *the Perſon buried, is wholly paſſive, and muſt be taken in Arms, laid upon the Water, then Water caſt upon him, till covered, as Earth is upon the Dead.*

Anſwer,

Anſwer, This way of diſcourſe is a kind of trifling with God's Word. You are to know, Similitudes do not run upon all four, as we ſay, but reſpect muſt alway be had to the chief intent and deſign of a Metaphor, which in this Text is to hold forth the Death, Burial, and Reſurrection of Chriſt, for our Juſtification; and alſo holds forth our Death to Sin, and Reſurrection to a new Life. This being the prime ſcope of the Apoſtle, his way of diſcourſe is nothing but to evade the ſtrength of the Argument.

Whereas in *pag.* 10. he ſaith, *The Perſon baptizeth part of himſelf, becauſe he goeth into the Water.*

We anſwer, That is falſe, becauſe he doth not lay himſelf down in the Water, but that is done by the Adminiſtrator, he lays him along, as one buried under the Water, his whole Body, not the upper part only, to figure out Chriſt's lying in the Grave: for as the Perſons ſtands upright in the Water, that is not Baptiſm, but when laid along under the Water, by the Adminiſtrator, uſing the words of Inſtitution, *I baptize thee in the Name of the Father, Son, and Holy Ghoſt*, this is Baptiſm.

In *pag.* 14. he ſaith, *The Perſon is not baptized, but his Cloaths.*

Thoſe things are not becoming Modeſty

to

to diſcourſe of; Let that vain Man know, we do not baptize the Cloaths in the Name of the Bleſſed Trinity, but the Perſon; and ſhould we baptize otherwiſe I fear this poor Man would be the firſt would reproach the Intereſt of Chriſt upon that account.

Whereas he chargeth *B. K. pag.* 80. with the whole Aſſembly of Baptized Believers, that they were forced to try their Wits, for want of thoſe literal words, *Remember you keep holy the First Day.*

Anſw. Our Arguments for obſerving the Firſt Day, do greatly ſatisfy our Conſciences, being grounded upon the Word of God. Alſo our Arguments againſt Pedobaptiſm, and for Believers Baptiſm alſo, being proved from the ſame Divine Revelation. But alas, how are Men put at their Wits end, to find Arguments for Pedobaptiſm? or elſe they would never prefer a dark Conſequence before a plain Command, which is beneath the Reaſon of a Man; nor run to the Law to prove a Goſpel-Ordinance, and reject God's Inſtitution, and ſet up Man's Invention. Could he ſay as much for Pedobaptiſm, as we can for the Lord's Day, the Controverſy would not have held ſo long. Could he give us ſuch Examples of Infant-Baptiſm, as we can for our religious obſerving that Day, we ſhall give him thanks.

And

And whereas in *pag.* 104. he quarrels, becauſe we do not Baptize always upon the Firſt Day. We do not judg we are confin'd to that Day. The Lord's Supper, Chriſt himſelf did inſtitute it, and practiſe it with his Apoſtles, on another Day than the Firſt Day of the Week.

Although we do grant it is very commendable to do ſuch Work on ſuch Days, when retired from our Labour, yet we do not think we are confin'd to that Day; for in the late Perſecution, the Churches of Chriſt, ſome of them, did find it very convenient to break Bread upon a Week-Day, yet we alway think it beſt on the Firſt, when it may be. And as for Baptiſm, we do not find the Apoſtles tarried for the Revolution of the Firſt Day, but as occaſion offered they did it upon any Day.

Page 69. he inſiſts upon the order of words, *Mat.* 3. *I baptize to Repentance.* See this anſwered in my Book, *p.* 54, 55, 56.

That is a falſe Argument he ſo largely inſiſted on, *pag.* 44. *If Perſons have a right to Remiſſion of Sin, they have a right to the Sign, Baptiſm.* This Argument I have handled in *p.* 36.

Infants are not called Diſciples, as he ſuppoſeth *pag.* 43. from *Acts* 15. 10. and upon his Requeſt, we will ſhew him a Command

mand and Example for Womens communicating at the Lord's Table, *p.* 42, 43.

For anſwer to *pag.* 21. where it's aſſerted, *That many of the* 3000 *whom the Apoſtles batized in* Acts 2. 39. *were Children, ſeing the Pardon of Sin was by the Apoſtle* Peter *applied to their Children.* O horrible perverter of the Word of God! theſe Children whom he ſpeaks of, were no more (as yet) baptized, than the Gentiles, which were afar off uncalled. 2. Suppoſe ſome of their Children were baptized, it muſt be believing Children, not Infants; my Child is my Child, though thirty or forty Years old, for you cannot think the Apoſtle would go beyond his Commiſſion, to baptize an ignorant Infant in the room of an underſtanding Believer. O how ſophiſtically doth this Man reaſon! ſee *pag.* 29, 30, 31. of this Book.

Laſtly; I refer you to Mr. *Cary*'s *Solemn Call*, which clears up the Covenant made with *Iſrael* at *Mount Sinai*, Exod. 19. 20. and that in the Land of *Moab*, Deut. 29. as alſo the Covenant of Circumciſion made with *Abraham*, Gen. 17. are plainly proved to be three ſeveral Editions of the Covenant of Works: Though Mr. *Wall* will have it to be a Covenant of Grace in Chriſt. And though he ſpends many Leaves of his

Book

Book about it, 'tis as far from being proved, as Believers-Baptiſm is a Sign to the Infant of the Remiſſion of Sins, and being in the Covenant of Grace, which yet is confeſt, a few Years after, he is neither in the Covenant of Grace, nor yet one Sin pardoned. Theſe are ſome of this poor Man's Self-contradictions; is he not *Felo de ſe*, a Self-deſtroyer?

Whereas he ſaith, *pag.* 117. Mr. *Ainſworth*'s Book called, *A Cenſure upon a Dialogue of the Anabaptiſts*, was never anſwered, *That in* Abraham's *Seed all Nations ſhould be bleſſed: This Grace* Abraham's *Infant-Seed had; this Grace Chriſt gave to little Children.* See your ſelf and Mr. *Ainſworth* both anſwered, in *pag.* 37, 38. and *p.* 34, 35.

CHAP.

CHAP. XII.

A brief Anſwer to a part of Mr. Daniel Williams's *Catechiſm, in his Book of the* Vanity of Childhood and Youth.

IN *pag.* 131. he propounds theſe Queſtions; *What if a Child will not agree, but refuſe to agree to the Covenant to which his Infant-Baptiſm engaged him?*

Himſelf makes this aſtoniſhing Anſwer.

1. *It's a rejecting Chriſt our Saviour, and a renouncing the Bleſſings of the Goſpel.*
2. *It's the Damning Sin.*
3. *It's the Heart of all Sin.*
4. *It's Rebellion continued againſt my Maker.*
5. *It's Ingratitude and Perjury to my Redeemer.*
6. *It's groſs Injuſtice to my Parents.*
7. *It's an Affront to all the Godly.*
8. *It's ſelf-killing Cruelty to my own Soul.*

The

Here are hard and dreadful Words to make up the defect of weak Arguments; for when ſome Perſons want Arguments to perſwade into an Error, they do uſe ſome terrible Words and Ways to fright People thereinto.

Pray, Sir, ſhew your Hearers where you have Divine Authority for your Aſſertions, or elſe there is no ground to be concerned at all about it, though laid down in a formidable way. Though I know 'tis the Duty of Parents to pray for their Children, give them moderate Correction, good Education, and good Examples; yet God never made it the Duty of any Parent to dedicate their Child in Baptiſm, nor the Duty of any Child to Engage and Covenant with God in their Infant-State, being altogether uncapable; therefore the not heeding it, cannot be any Sin, much leſs a damning Sin: and if ſo be Perſons do then ingage againſt the Cuſtom of this World, as you ſay they do, then they muſt engage againſt Infant-Baptiſm, being a worldly Cuſtom.

I ſhall ſpeak briefly to all theſe Particulars.

1. Not to agree, or to refuſe to agree to the Covenant made in Infant-Baptiſm, is no Sin, becauſe, *Where there is no Law*, ſaith

the Apoſtle *John*, *there is no Tranſgreſſion.* Now if this Gentleman can ſhew us any Law of God for Parents to dedicate their Children in Baptiſm, or Children to covenant with God in Baptiſm, I will give him the Cauſe; but if this cannot be done, I think he can do no leſs than make a publick Recantation of his Aſſertions, to undeceive thoſe whom he in ignorant Zeal may have deceived.

2. It's no Rebellion againſt our Maker; becauſe Rebellion is interpreted in the holy Writ, to be a wilful breach of God's Law and Command; as you may ſee in *Numb.* 20. 24. *Ye rebelled againſt my Word*, Chap. 27. 14. *Ye rebelled againſt the Command of the Lord*; ſo *Deut.* 1. 26. Now then let this never be more called Rebellion, except it can be proved to be againſt the Command of the Lord.

3. It can be no Ingratitude nor Perjury to my Redeemer. 1. No Ingratitude, becauſe to own a thing he never appointed, and is the ready way to thruſt out his own Appointment, will never be accounted by Chriſt Ingratitude. 2. Neither can it be Perjury. Mr. *Pool* on 1 Tim. 1. ſaith, *Perjury, is a falſe Swearing, or ſwearing to an untrue thing.*

Now

Now I ſuppoſe this is not Mr. *Williams's* meaning by Perjury; for the Propoſitions were true, if any, which were promiſed in Infant-Baptiſm: But I ſuppoſe he means the Covenant the Child made in Baptiſm, againſt being governed by Satan and the Fleſh, taking up this World's Goods as my Portion, and againſt the Cuſtoms of the Men of the World as my Guide, when grown up, and found walking in the Ways of the Devil, the Fleſh, and the World, contrary to God's Command and his own Vow: This I ſupoſe he calls Perjury to the Redeemer. But let it be conſidered, a Man muſt firſt make a Vow, or take an Oath, before he can be ſaid to break it, and be perjur'd. Now if the Child never made any Vow or Covenant in Baptiſm, it being impoſſible, how then can he be ſaid to break Covenant, and be guilty of Perjury to his Redeemer?

4. It cannot be Injuſtice, much leſs groſs Injuſtice to my Parents: becauſe what is accounted Injuſtice to my Parents, the Word of God makes it appear to be ſo ſome-where or other: but the Word of God doth not any where call that Child an unjuſt Child, that doth not own its dedicating by its Parents in Baptiſm, or that they made any Covenant with God then.

5. It cannot be an Affront to all the Godly; becauſe there are thouſands that deny the thing; and I am bold to ſay it, were the Holy Apoſtles alive now, they would not have been affronted for any to deny their Parents dedicating Children in Baptiſm, or Children denying they made any Covenant then, becauſe it's a thing God never revealed.

6. It cannot be a rejecting of Chriſt, as he ſaith; becauſe there are thouſands which own Chriſt, and accept him for King, Prieſt and Prophet, who deny Infants Baptiſm, and look upon it as nothing but an Invention of Men. And it's very ſevere to ſay, that thoſe many thouſands who now deny and diſown their Parents baptizing them in Infancy, that they do reject Chriſt their Saviour, or the Bleſſings of the Goſpel.

7. It cannot be a Self-killing Cruelty to my own Soul, nor a damning Sin, not to agree to, or refuſe the Covenant made in Infant-Baptiſm, though I do not refuſe to be the Lord's, and in ſincerity care to know, love, believe, obey, and worſhip him, and ſerve him all my Days, and depend upon him, through Chriſt, for all Happineſs; yet this I do not, becauſe my Parents or Sure-

ties

ties did covenant or promiſe I ſhould do it, nor becauſe I my ſelf made any ſuch Covenant in my Infancy, for as much as it is all unſcriptural, and without a Divine Rule, therefore cannot be Self-killing, nor Cruelty to my own Soul, nor a damning Sin, as this Gentleman ſaith: for the damning Sin is, final Impenitence and Unbelief; *Mark* 16. 16. *He that believeth not, ſhall be damned.* Perſons may believe the Covenant God hath made, and be ſaved; and though they deny the Covenant in Infant-Baptiſm, they cannot be damned. I do not believe in time in Chriſt, becauſe either I my ſelf did in Infancy covenant ſo to do, or becauſe my Parents or Sureties covenanted for me; but I deny it, becauſe an human Invention.

Yet I believe and obey from more ſolid Conſiderations.

(1.) Becauſe I am commanded to it by God, 1 *John* 3. 23.

(2.) Becauſe his great Love conſtrains me, 2 *Cor.* 5. 14.

(3.) Becauſe of thoſe glorious Promiſes made to believing and obedient Souls, 2 *Cor.* 6. 17, 18. Chap. 7. 1.

(4.) I am obliged unto it from the Law of Creation, *Pſal.* 95. 6.

(5.) Without Faith and Obedience I am in danger of loſing my Soul.

Therefore for Mr. *Williams* to tell the World, *It is a damning Sin, not to agree to, or refuſe the Covenant made in Infancy*, is a new Doctrine, which hath no footing in the unerring Rule of the Word of God.

If you will ſee the *damning Sin*, read Mr. *Pool*'s *Synopſis*, on *John* 3. 18. *He that believes not the Doctrine of Chriſt, and doth not, upon the Terms of the Goſpel, receive him for his Saviour, is already condemned for his obſtinate Infidelity, which is the certain Cauſe of Damnation.* And further, *The not believing in the only Son of God, who is able to ſave to the utmoſt all that regularly truſt in him, is ſuch a contempt of the merciful, alſufficient, ſole Means of Salvation, that 'tis abſolutely neceſſary, and moſt juſt, that all thoſe who refuſe to be ſaved by him, ſhould periſh by themſelves.*

Thus you ſee what the *damning Sin* is. Therefore Mr. *Williams*'s Goſpel and Doctrine is to be looked upon as New in this Thing, and not agreeing to the old Goſpel, to aſſert, That *it is a damning Sin, the Heart of all Sin, a rejecting Chriſt our Saviour, a renouncing the Bleſſings of the Goſpel, Rebellion againſt my Maker, Ingratitude and Perjury to my Redeemer, groſs Injuſtice to my Parents, an Affront to all the Godly, and a ſelf-killing Cruelty to my own Soul, not to agree, or refuſe to*

agree

agree to that Covenant made in Baptiſm in Infancy; though there be not one word in all the Holy Scripture to warrant that Practice or Principle.

8. If refuſing to agree to the Covenant to which my Baby-Baptiſm engaged me, be the Heart of all Sin; then I for my part, and many thouſands more, muſt be guilty of all Sin; for it *is the Heart of all Sin*, ſaith this Gentleman. For my own part I do profeſs, that I do not obſerve any Goſpel-Duty, neither believe nor repent, by virtue of any Covenant my Parents made, or was made by my ſelf in my Baby-Sprinkling, becauſe God did never require ſuch a Covenant of my Parents, nor of my Self, who was wholly uncapable of ſuch a thing in Infancy.

But the Reaſon why I deſire to obſerve the Terms of the Goſpel, is, becauſe it's God's Requirements and Command, *That we believe on the Name of the only begotten Son of God*, 1 John 3. 23. And ſince I believed, I have made that Covenant with God in Baptiſm, which you ſay, *pag.* 131. *was made in Infancy*, which I never remember, nor can I believe it is true, *viz.* I have *engaged againſt being governed by Satan or the Fleſh as my Rulers, and againſt taking up this World's Goods as my Portion, and againſt*

the Cuſtoms of the Men of the World as my Guide; therefore I reject that Baptiſm, becauſe a Cuſtom of the World. Now ſhould I refuſe to agree to this Covenant which I made after I believed, then I were a great Sinner indeed, becauſe one of my own making: But if I keep this Covenant, tho I refuſe to agree to that Covenant made in my Infant-Baptiſm, *I am a great Sinner*, (ſaith Mr. *Williams*) *for it's the Heart of all Sin.* If the Heart of all Sin, then of Murder, Adultery, Sabbath-breaking, Inceſt, Hereſy, Drunkenneſs, Idolatry, Sorcery, Lying, Covetouſneſs, Railing, Robbery, Buggery, Extortion, Envy, Witchcraft, Contention, Gluttony, Rebellion, Perjury, Ingratitude, Injuſtice, an Affront to the Godly, Self-killing; *In a word*, ſaith Mr. *Williams*, *it's a damning Sin.* Now it's high time for the poor Baptiſts to cry, *Lord, have Mercy upon us*, for this Gentleman damns us all at once. But this is our Comfort, he ſhall not be our Judg, nor that Doctrine he hath delivered, but both he and we muſt be tried by another Goſpel, and another Doctrine than he preacheth upon this Subject.

And whereas he calls Baptiſm in Infancy, *a Seal of the Covenant*, pag. 130. Pray, Sir, what did it ſeal to the Infant then? did it

ſeal

ſeal the Love of God, pardon of Sin, Reconciliation or Adoption, Juſtification or Remiſſion? If ſo, as you grant, by referring to *Acts* 2. 39 then, Sir, if they are juſtified, and their Sins remitted, then *they muſt be glorified*, ſaith the Apoſtle, *Rom.* 8. 30. *Whom he juſtified, them he glorified.* I ſuppoſe you may be for final Perſeverance: if ſo, then not an Infant of theſe can miſcarry.

But if you ſay theſe things may be ſealed in Infancy, and yet be never enjoyed for want of actual Faith. How then! is a Perſon pardoned, and not pardoned; juſtified, and not juſtified; in Covenant, and not in Covenant? theſe are Contradictions with a witneſs. What! is the Covenant ſealed, and nothing in the Covenant enjoyed? doth God ſeal to a Blank? Men are more wiſe than ſo to do; for there is always ſomething antecedent to the Seal. When a Covenant is ſealed among Men, ſomething is ſealed unto them; ſo when God ſeals, 'tis not to a Blank, but it's his Covenant of Grace ſealed: *After you believed, you were ſealed with the Holy Spirit of Promiſe*, Epheſ. 1. 13. Mark, 'tis not before they believed, but after they believed they were ſealed. Therefore Infant-Baptiſm is no Seal of the Covenant of Grace, for they do not believe. But

after

after Perſons believe, then the Sacraments of Baptiſm and the Lord's Supper are Seals of the Covenant of Grace, but not before.

And whereas Mr. *Williams* aſſerts, *pag.* 130. *Believers and their Infant-Seed are in the Covenant.*

We reply; This Word *Covenant* is an unintelligible word, for not one in an Hundred, if one in a Thouſand, knows what is meant by it.

I know but two ways of being in the Covenant of Grace, either Abſolutely, or Conditionally.

1. No Believers dare ſay, all their Children are Abſolutely in the Covenant of Grace, becauſe there is no falling away from it: But behold, how many of God's People have their Children die, of whom they have little hope?

Or, 2. they are in the Covenant of Grace conditionally; that is to ſay, *If they repent, and believe.* Upon this Condition, and on theſe Terms, the Children of Unbelievers are in the Covenant of Grace alſo, and have the ſame right to the Seals of the Covenant as the Children of Believers have; and there are none to have the Seals, or Signs of the Covenant, but thoſe whom God hath ordained

ordained and appointed ſhould have them, which are thoſe who repent, and actually believe. For, mark, though *Lot* was a holy Man, yet he had no ſuch priviledg to Circumciſe his Infant-Seed, becauſe it was limited unto *Abraham* and his Seed; and the Male Sex, and the eighth Day, appointed by a ſpecial Command. Even ſo, Baptiſm is limited by a ſpecial Command of God to Actual Believers.

FINIS.

ERRATA.

Preface, Page 3. line 3, 4. read, *two or three hours.*

In the Book.

PAg. 35. Marg. r. *Gen.* 17. P. 41. l. 14. r. *fit or unfit.* P. 55. Marg. l. 6. for *Chriſt*, r. *John.* P. 69. l. 4. r. *Church of Rome.* P. 90. Col. 1. l. 1. f. *Perſons*, r. *Believers.* P. 95. l. 15. r. *Biſhop of Munſter.* P. 100. l. 2. f. *have*, r. *had.* P. 118. l. 25, 26. r. *the word Baptiſt.*